

*De non temerandis Ecclesijs.*



TRACT

Of the Rights and Respect  
due vnto CHVRCHES.

*Written to a Gentleman, who hauing an Appropiat Parsonage, imployed the Church to prophane viles, and lest the Parishioners vncertainly prouided of diuine seruice; in a parish neere there adioyning.*

*The second Edition, enlarged with an Appendix.*

By ST. HENRY SPELMAN Knight.



AT LONDON

Printed by Iohn Beale. 1616.

# DEO & ECCLESIAE.

ACT. 28. 24.

Some were perswaded with  
the things that were spoken,  
and some beleueed not.

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# The Printer to the

## R E A D E R.

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**T**His small Tract, now about two yeeres past, was by mee printed for that worthy Knight the Authour thereof, with no intent to have it published: and being hitherto by me suppressed from reprinting here at home; I find it to bee of late time printed in Scotland (contrary both to the Authours and my expectation) and Dedicated by another man to the Bishops and Cleargy there, and so made more publike, being of it selfe private, then was first intended: which (I suppose) had the Author known, or once misdoubted the sequell, instead of *De non temerandis Ecclesiis*, hee would have studied another Title, *De non temerandis Scriptis alienis*: that his writings might

## The Printer to the Reader.

not be impropriated, when Benefices are made proper. Wherefore finding many slips in it from his copie, I haue (as well in the right of the Authour as of my selfe, to whom the right of the sole Printing belonged) caused it to be reprinted. And though at the time of the putting it to the Presse, I could not conferre with the Author, he being then in the Countrey, yet hath it pleased him since his comming home, to adde something more vnto it, as his leasure would permit him; which I haue annexed to the end thereof. And thus haue I attempted to make a private worke publike, lest the faults of other men, should vniustly be cast vpon him, that deserued so well in so rare an Argument.

Farewell.





## To the Reader.



L the vessels of the Kings house, are not gold, or, siluer, or for vses of Honour. Some be common stuffe, & for meane seruices: yet profitable. Of the first sort, I am sure this *Tract* is not. Whether of the other or no; I leaue that to thy iudgemēt. To deale plainly; my selfe haue no great opinion of it; as finding mine owne imperfections and writing it only vpon a priuat oc.  
A 3 cation

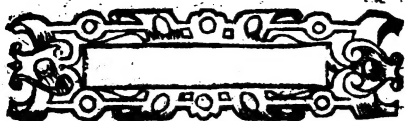
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*To the Reader.*

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caſion to a priuat friend, without curious obſervation of *matter* or *method*. But hauing alſo written a greater *worke* (much of the ſame Argument) and intending to publiſh, or ſuppreſſe it, as I ſee cauſe: I thought it not vnfit (vpon ſome encouragement) to ſend this forth (like a *Pinneſſe* or *Poſt of Advice*) to make a diſcovery of the *Coaſt*, before I aduenture my greater *Ship*. If I receiue good aduertifement, I ſhal grow the bolder. How ſoeuer, take this I pray thee, as it is: and let my zeale to the cauſe, excuſe mee in meddling with matters beyond my ſtrength.

H. S.



A Letter, shewing  
*the occasion of this*  
*Treatise.*

To the worshipful his most louing  
vnckle, FR: S A. &c,

**M**Y good Vncle, the  
speeches that past  
casually betweene  
vs at our last par-  
ting, haue runne often since in  
my minde; and so (perhaps)  
haue they done in yours. You  
complained (as God would  
haue it) that you were much  
crost in the building you were  
in

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in hand with, upon a peece of  
gleabe of your Appropriate  
Parsonage at Congham. I  
answered, that I thought God  
was not pleased with it, inso-  
much as it tended to the de-  
frauding of the Church, add-  
ding ( amongst some other  
words ) that I held it utterly  
unlawfull to keepe Appro-  
priate Parsonages from  
the Church, &c.

But our talke proceeding, I  
perceiued that as God had al-  
waies his portion in your hart,  
so in this, though it concerned  
your profit, you seemed tracta-  
ble.

ble. It much reioyced mee, and  
therefore apprehending the oc-  
casion, I will be bold to adde a  
continuance to that happy mo-  
tion: (so I trust, both you and  
I, shall haue cause to terme it)  
and besides, to giue you some  
tribute of the loue and duty I  
long haue ought you. There-  
fore (good uncle) as your  
heart hath happily conceiued  
these blessed sparks, so in the  
name and blessing of God, che-  
rish and enflame them. No  
doubt they are kindled from  
heauen, like the fire of the Al-  
tar, and are sent vnto you  
from

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from God himselfe, to bee a  
light to you in your old daies  
(when your bodily eies faile  
you) to guide your feete into  
the way of peace, that is,  
the way & place from whence  
they came, So alwaies I pray  
for you, and rest,

Westmin.

Aug. 17.

1613.

Your louing and  
faithfull Nephew,

HENRY SPELMAN.

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*Errata.*

pag. 14. line 5. read, all his goods. p. 60. l. 10.  
g. concurre. p. 124 l. 11. r. Therefore he that in-  
larged the *Termes of the Law* (first set forth by  
*John Rastall*) also. p. 145. l. 14. r. suppl. p. 178.  
l. 8. r. p. 212. p. 179. l. 23. r. *Kings Edition.*



*De non temerandis*  
ECCLESIIS.

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OF THE  
Rights and respect  
*due vnto the Church.*

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N S O-  
much as  
the rights  
& Duties  
that be-  
long to  
our Churches are in effect  
contained vnder the name  
B of

of a Rectory or Parsonage:  
I wil first define, what I con-  
ceiue a Rectory or Parso-  
nage to be, according to  
the vsuall forme and man-  
ner thereof.

A Rectory  
what it is.

<sup>a</sup> Plowd.

Comment in

Quare Im-

pedis per

Grando, &c.

<sup>b</sup> Oblatio est

omne quod

exhibetur in cultu Dei, *Theo. Aq. 22. q. 85. 3. 3.*

&c. and *Urban in his epist. Tome 1. Concil.* And

lands are so termed, *Ezek. 45. 1.* and Tithes,

*Numb. 18. 24.* So also the Canonists & Ciuili-

ans expound them, *Concil. Aurel. ca. 7. Burcha.*

*lib. 3. ca. 129. & 143. Et Lex. Inrid. in verb.*

*oblatio. & Levit. 27. 28.*

A Rectory or Parso-  
nage, is a <sup>a</sup> Spirituall living,  
composed of Land, Tythe,  
and other <sup>b</sup> Oblations of the  
people, <sup>c</sup> separate or dedi-  
cate to God in any Congre-

gation



gation, for the<sup>d</sup> service of<sup>d</sup> Touching  
 his Church there, and for<sup>d</sup> diuine wor-  
 the maintenance of the Go-ship and  
 uernour or Minister thereof, works of  
 to whose charge the same charity.  
 is committed.

By this *definitio* it appears,  
 that the ordinary liuing or  
 reueneue of a Parsonage, is  
 of 3 sorts: the one in Land,  
 cōmonly called the Glebe:  
 another in Tithe, which is a  
 set and regular part of our  
 goods rendered to God.  
 the third, in other offerings  
 and oblations bestowed  
 vpon God and his Church,

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by

by the people, either in such arbitable proportion as their owne deuotion moueth them, or as the lawes or customes of particular places doe require them.

*Tithes how  
due.*

2. Though I inuert order a little, I will first speake of Tithes, because it is Gods ancient demaين, and the nobler part of this his inheritance, founded primarily, vpon the Lawe of nature, (as the other bee also after their manner.) For the *Lawe of Nature*

*Nature* teacheth vs that God is to bee honoured: and that the honour due vnto him , cannot bee performed without *Ministers*, nor the *Ministers* attende their function without maintenance. And therefore seeing God is the supream Lord and possessor of all, and giueth all things vnto vs that we are maintained with, it is our duty, both in point of *Iustice* and *Gratuity*, to render something backe againe vnto him, as acknowledge.

Gen. 14. 19.

knowledging this his supremacy and bounty; as honouring him for his goodnesse; as a testimony of the worship, loue, and seruice we owe him; and lastly, as a meanes whereby these duties and seruices may be performed to him. This, I say, the verie *Lawe of Nature* teacheth vs to doe: and this the *Lawe of G O D* requireth also at our hands: but what the *set* portion of our goods should bee, that thus wee ought to render backe  
vnto

vnto God, I cannot say  
 the Lawe of <sup>a</sup> Nature hath  
 determined that. But the <sup>b</sup> Yct there  
 wisdome of all the Nati. <sup>c</sup> bee diuers  
 ons of the World, the <sup>d</sup> naturall  
 practise of all Ages, the <sup>e</sup> reasons  
 example of the Patri- <sup>f</sup> that com-  
 arches <sup>g</sup> ABRAHAM and <sup>h</sup> mend this  
<sup>i</sup> IACOB, the <sup>j</sup> approba- <sup>k</sup> number  
 tion and commandement <sup>l</sup> (for this  
 of Almighty GOD him- <sup>m</sup> purpose)  
 selfe, and the constant <sup>n</sup> about o-  
 solution of his CHVRCH <sup>o</sup> ther.  
 vniuersally, hath taught <sup>p</sup> <sup>q</sup> Gen. 14.  
 & prescribed vs to render <sup>r</sup> 20.  
<sup>s</sup> <sup>t</sup> Gen. 28.  
<sup>u</sup> <sup>v</sup> 22.  
<sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> 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<sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

B 4

vnto

vnto him the *Tenth part*:  
 and that this *Tenth part* or  
*Tithe*, being thus assigned  
 vnto him, leaueth now  
 to be of the nature of the  
 other *nine parts* (which  
 are giuen vs for our world-  
 ly necessities) and becom-  
 meth as a thing dedicate  
 & appropriate vnto God.  
 For it is said, *Leuit. 27. 30.*  
*All the tythe of the land, both*  
*of the seed of the ground, and of*  
*the fruit of the trees; is the*  
*Lords: yea more then so, It*  
*is holy vnto the Lord. And a-*  
*gainc ( verse 32. ) Euerie*  
*Tithe*

*Tithe of Bullocke, and Sheep,  
and of all that goeib vnder  
the rodde, the tenth shall bee  
holy vnto the Lord. He saith,  
holy vnto the Lord; not that  
they were like the sancti-  
fied things of the Temple,  
which none might touch  
but the Anointed Priests)*  
*but Holy and seperate from  
the vse and iniurie of secu-  
lar persons, and to bee dis-  
posed onely, to and for the  
peculiar seruice and pe-  
culliar Seruants of GOD.*  
*And therefore in the 28.  
verse, it is said, to be seperate  
from*

from the common vse, because it is *separate*, and set apart vnto the *Lora*.

*Titbes originally not  
Leuiticall.*

3 But some happily will say, that this vse of *Tithing* rises out of the *Leuiticall* Lawe, and so ended with it.

*⁊ Jacob*  
voweth to  
giue tithes  
*Gen. 28. 22.*  
And *Ioseph*  
sheweth  
he performeth  
his  
vow. *Antiquit. lib. 1.  
cap. 27.*

I answered, that it was received and practised by *Abraham*, and *⁊ Jacob* diuers hundred yeeres before it came to the *Leuites*. For it is said that *Abraham* gaue *tithe* to *Melchisedeck*, *Gen. 14. 20.* And that *Leuy* himselfe paid *tythe* also in the  
*loines*



loines of *Abraham*, Heb.

7. 9. *Melchisedeck* was the image of *CHRIST*, and his Church; *Abraham* of the congregation of the Faithful. Therefore though *Leuy* receiued tithes afterward, by a particular grant from *GOD*, for the time: yet now hee paide them generally with the congregation, in the loines of *Abram* vnto the Priesthood of *Christ*, heere personated by *Melchisedeck*: which being perpetual, & an image of this of the *Gospel*, may well

<sup>b</sup> *Hom.* 35.  
*in Gen.*

well note vnto vs, that  
this dutie of *Tythe*, ought  
also to bee perpetuall. And  
therfore <sup>b</sup> *Crysostome* saith;  
that *Abraham* heerein was  
*OVR* tutor: not the tutor  
of the *Iewes*. And in so-  
much as *Abraham* paid it  
not to a *Priest* that offered  
a *Leuiticall Sacrifice* of *Bul-  
locks* and *Goates*: but to  
him that gaue the *Ele-*

<sup>c</sup> *The Scrip-*ments of the *Sacrament* of  
*ture onely* the *Gospell*, <sup>c</sup> *bread* and  
*mentio-*

*neth Bread* and *wine* to be giuen by *Melchi-  
sedeck* to *Abraham*: But *Iosephus* sheweth,  
that hee gaue him also diuers other rich gifts.  
*Antiquit. lib. 1. cap. 18.*

*wine*

*wine*: it may also well inti-  
 mate vnto vs, to what  
 kinde of *Priest* we are to  
 pay our *tithes*: namely,  
 to him that ministreth vnto  
 vs the *Sacrament* of  
*bread* and *wine*, which are  
 onely those of the *Gospel*,  
 and not the *Leuiticall*  
*Priests*. So that our *tithe*  
 payde in this kinde, cannot  
 bee said *Leuiticall*: as also  
 for that the *Leuiticall tithes*,  
 were onely of things & re- Leuit. 37.  
 newing and increasing; 30. & 31.  
 whereas *Abraham* and *Ja-*  
*cob* paid them of all as if  
 they

they had followed the cō-  
mandement of the *Apostle*;  
*Let him that is taught in the*  
*Word, make him that hath*  
*taught him partaker of* *A Le*  
*Gal. 6. 6:*

God also requireth this  
dutie of *tytbe* by his owne  
mouth, as of olde belon-  
ging vnto him, before the  
*Leuites* were called to the  
seruice of the *Tabernac-*  
*le:* and before they were  
named in Scripture. For  
they are not named till  
*Exodus. 38. 21.* And it is  
said in *Exodus 22. 29.* *Thine*  
*abun-*

*bundance of thy liquor shalt thou not keepe backe : meaning Tithes and first fruits, and therefore Ierome doubteth not so to translate it ; Thy Tithes and first Fruits shalt thou not keepe backe. And in this manner of speech, the word Keepe backe, sheweth that it was a thing formerlie due vnto G O D : for wee cannot say, that any thing is kept backe, or with=holden that was not due before. Therefore wee finde no originall commande-*

dement of giuing *tithe* vn-  
 to GOD: but vpon the  
 first mentioning of them  
 in *Leuiticus*, they are posi-  
 tiuely declared to bee *His*,  
 as a part of *His* Crowne,  
 and ancient *demaine*; for it  
 is there said, *Cap. 27. 30.*  
*All the tithe of the Land is*  
*the Lords.* And *Moses* com-  
 mandeth not the people a  
 new thing: but declareth  
 the *Right* that of olde be-  
 longed to GOD: namely,  
 that *All the tithes of the land*  
*was his.* And I haue shew-  
 ed Other phrases of Scrip-  
 ture

ture doe confirme this; for  
afterward when *tithes*  
came to be assigned to the  
*Leuites*: God doth not say,  
*The children of Israel* that giue  
*their tithes to the Leuites*:  
but he saith, *Behold I haue*  
*giuen them to the Leuites.* *Num. 18.*  
And continuing this his *21, 24, 26.*  
claime vnto them, against  
those that many hundred  
yeeres after disseised him  
of them: hee complai-  
neth, *Malachy. 3. 8.* *That*  
*they that witheld their tyths*  
*from the Leuites, spoiled him*  
*himselfe.*

C

But

But hauing handled this  
 argument more largely in  
 a greater worke : I will  
 heare close it vp with op-  
 posing against these kindes  
 of Aduersaries, not onely  
 the reuerend authority of  
 of those ancient and most  
 honourable Pillars of the  
 Church. SS. <sup>a</sup> Ambrose, <sup>b</sup> Au-  
 gustine, <sup>c</sup> Hierome, and <sup>d</sup> Chy-  
 sofome, ( who though they  
 runne violently with Saint  
 Paul, against such ceremo-  
 nies, as they conceiued to

<sup>a</sup> Ambros.

in Serm.

quadrages.

<sup>b</sup> August. in

Serm. de

temp. 129.

& alias.

<sup>c</sup> Hieron. in

Mala. 2.

<sup>d</sup> Chrysost. in Epist. ad Heb. Hom. 12. & Hom.

35. in Gen.

to



to be *Leuitieall*; yet when they come to speake of *Tithes*, admit, maintaine, and command the vic thereof: ) But also the resolution of many ancient <sup>e. Roman.</sup> Counsels, and a multitude of other<sup>f</sup> *Fathers &* <sup>Cuncel. 4.</sup> *Docters* of the Church in <sup>inrelian. 1.</sup> <sup>Tarracon.</sup> their severall ages: all of <sup>sub Herm.</sup> <sup>Medisona-</sup> them concurring in opinion <sup>tricus,</sup> <sup>toletanum</sup> on, that *Tithes* belong iust- <sup>Agrippin.</sup> <sup>cap 6.</sup> ly vnto GOD; and ma- <sup>Hispalens.</sup> <sup>Montif.</sup>

<sup>concul. 2.</sup> *Valentinum sub Leone 4.* <sup>Rothomag.</sup> <sup>cap. 2.</sup> *Caualon. cap. 18.* <sup>Maguntin. cap. 10.</sup> <sup>f</sup> *Origen*, *Tertullian*, *Cyprian*, *Gregory*, &c.

See this  
Sermon in  
the end of  
this booke.

ny of them commanding  
all men euen vpon perill  
of their soules not to  
withholde them: which  
Argument *S. Augustin* him-  
selfe pathetically maintai-  
neth, in a particular Ser-  
mon of his to this purpose.  
And though it be a great  
question among the lear-  
ned, whether they bee due  
*in quota parte, iure diuino*  
(which requireth a larger  
discourse) yet I neuer read  
of many that impugned  
them absolutely. *Lieutar-*  
*dus*, who liued about 1000  
yeers

*Glaber.*  
*Hist. lib. 3*  
*ca. 11.*

yeeres after Christ, taught  
the payment of them  
to bee superfluous and i-  
dle, and then growing de-  
perate, drowned him-  
selfe, as it were to giue vs a  
badge of this Doctrine.

4 Touching *oblations* OF Oblati-  
ons & offe-  
rings.  
and *offrings*. The *Fathers* a Urban.  
vnder this name accoun-  
ted all things, that were gi-  
uē or dedicated to the ser-  
uice of God. And in the first  
ages of *Christiā* religiō (af-  
ter the great persecutions)  
the *Church* by this meanes  
began so to abound in ri-

*Epist. circi-  
ter Anno  
Christi 227.*

C3 ches

<sup>b</sup> *Constantine & Valentinian* ches, that the good Em-  
 made lawes perours<sup>b</sup> themselves, were  
 that rich constrained to make laws  
 men which (not vnlike our statutes  
 were able of *Mortemaine*) to restrain  
 to support the excesse thereof: for  
 the charges of the feare of impouerishing  
 Common-wealth: their *temporall* estate In  
 should not those daies, many Chur-  
 be admit- ches had *Treasuries* for kee-  
 ted into ping these oblations (as  
 religious the Storehouses at *Hieru-*  
 houses, be- *salem*, appointed by *Heze-*  
 cause their *chias*, for the Temple) but  
 possessions and goods the succeeding Ages, con-  
 were there- tracted them into Chests:  
 by a mort- and in these later times,  
 zed. the  
 \* 2 *Chron*  
 31.11.

the *Parsons* pocket may  
well enough containe  
them. I shall not neede.  
therefore, to spend many  
words in a small matter:  
for all the *Oblations* now  
in vse, are in effect the *two*  
*peny* Easter Offerings, and  
a few other such like:  
which because the owners  
of *Appropriate Parsonages*  
shall not ignorantly con-  
uert vnto their owne be-  
nefit: I will shewe them  
why they were paied, and  
why they haue them.

Saint *Paul* ordained in  
the

the churches of *Galatia* & *Corinth*, that euery one vpon the Lordsday should yeeld somewhat to God for the *Saints*. *I, Cor. 16.2.*

■ But this (being once a weeke) came too thick & too often about. Therefore

<sup>d</sup>*Tertullian* in <sup>d</sup>*Tertullians* time the  
in *Apologe-*  
*tise.*

vse was to doe it monthly, and (at last) at pleasure. But it was euer the ancient vse of the Primitiue Church (as appeareth by

<sup>e</sup>*Iustinus*  
in *Apol. 2.*  
*Hist. Eccles.*

<sup>e</sup>*Iustin* & *Cyprian*) that all that come to the holy Communion, did according to their  
their

their abilities, offer something of their substance to God, for charitable uses and maintenance of the Ministers. Therefore Cy- <sup>† Sermone</sup>  
 prian sharply taxeth a rich <sup>1, de Elec-</sup>  
 Matron, that receiued the <sup>mosymis.</sup>  
 Communion, and offered nothing. *Locuples & diues & dominicum celebrare te credis, quæ Corban omnino non respicis &c.* What? <sup>Hee cal-</sup>  
 (saith hee.) art thou a- <sup>leth the</sup>  
 ble and rich? and dost thou <sup>treasury</sup>  
 thinke that thou celebratest <sup>Corban, of</sup>  
 the Lords Supper, which bring- <sup>that at the</sup>  
 est nothing to the Treasurie? <sup>Temple</sup>  
<sup>of Hieru-</sup>  
<sup>salem.</sup>

So

<sup>h</sup> *Noni Te-* So (*Jrenaus* saith) <sup>h</sup> That  
*stamenti* it was the vse of the Church  
*nouam do-* through the world in his time,  
*cuit (filz.* and receiued from the Apo-  
*Christus)* stles; to offer something of the  
*oblationem:* blessings that they liued by, as  
*quam Ec-* the first fruits thereof, to him  
*clesia ab* that gaue these things vnto  
*Apostolis* them. Which <sup>i</sup> *Zanchius* vn-  
*accipiens* derstandeth to bee meant  
*in vniuerso* of offrings at the Commu-  
*mundo of-* nion: giuen to holy vses, and  
*fert Deo: ei* for reliefe of the poore of the  
*qui alimen-* Church: commending it  
*ta nobis* for an excellent custome,  
*præstat. pri-* and complaining that it is  
*mitias suo-*  
*rum nouo-*  
*rum in no-*  
*uo testa-*  
*mento.*  
<sup>i</sup> *Vide Zan-*  
*chium lib. 1.*  
*de cultu Dei externo.*

now



now discontinued. But to this end, and in imitation hereof, are our Easter and Communion offerings (as also those, at, & for Christnings, Burials, &c. which I will not now speake further of) at this day made, and therefore let *Proprietaries* consider with what conscience they can swallow and digest them.

5 Touching the *land*, Of Glebe  
*glebe*, and *houses*, belonging Land, and  
 to Parsonages (which I houses be-  
 would have called *Gods* longing to  
*fixt inheritance*, but that I Parsonages  
 see

see it is *moveable*: ) I cannot say that they are Gods *ancient demaines*, in the same forme that rithes are, and as our Clergie enioieth them, but the warrant and ground thereof, riseth out of the word of God, who not onely gaue vs a president thereof, whē hee appointed Cities for the *Leuites* to dwel in, with a conuenient circuit of fields for the maintenance of their Cattell, *Num.* 35. 2, &c. but commanded also the Children of *Israel* (and

(and in them all the Nations of the world :) that in diuision of their land, they should offer an oblation to the Lord, an holy portion of the Land for the Priest to dwell on, and to build the house of GOD vpon: *Ezeck* 45. 1, & 4. So that the houses and lands that our Ancestors haue dedicated to God in this manner, for the Churches and Ministers of this time: are now also his *right* and *iust inheritance*, as well as those which the *Ifra-*

*Israelites* assigned for the house of God, and *Leuites* of that time. and comimeth vpon the same reason and in lieu thereof. But because it is vncertain when and how they were brought into the Church, I will say something touching that point.

How lands came to the Churches.

In the time of the Apostles the vse was (as appeareth *Acts* 2. 45. & *Acts* 4. 34, & 35.) to sell their lands and bring the money only, to the Apostles. For the Church being then  
in

in perfecution, and the A-  
postles not to remaine in  
any particular place, but  
to wander all ouer the  
world, for preaching the  
Gospell: they could not  
posseſſe immoueable in-  
heritances: and therefore  
receiued onely the money  
they were sold for, distri-  
buting it as occasion ser-  
ued. But after when the  
church obtaynd a little rest,  
& began to be settled: <sup>It appea-  
reth by  
the Epi-  
ſtles of Pi-  
us and Vr-  
ban who  
liued a-  
bout the  
yeere of</sup> it

Christ 230. that the Church of Rome had then  
begū to retain lands in this māner vpo this rea-  
son, & it may well be, for that *Origen* & *Euse-*  
*bins* shew, that Churches had then possessions.

found

found much casualty in pecuniary contributions, and chused therefore rather to retaine the Lands themselves, giuen for the maintenance of Gods Priests and Ministers: then (by suffering the same to be sold) to furnish the time present with abundance, and leaue the future time to hazard and vncertainty. Heereupon the Fathers in the <sup>b</sup> Primitiue Church, as well before Constantine (as appeareth by his owne Edicts, and by

*Origen*

<sup>b</sup> *Edicta*  
*Constantini*  
*& Lucinij*  
*Imp. Eas.*  
*lib. 10. ca. 5.*

*Origen*, <sup>d</sup> *Eusebius*, and the <sup>c</sup> *Origen*  
 Epistles of <sup>c</sup> *Pius*, and <sup>c</sup> *Urban*) as after: began to speake of  
 accept & retaine the lands <sup>rents of the</sup>  
 thus giuen, and to leaue <sup>Church:</sup>  
 them ouer to their succes- <sup>Hom. 3<sup>rd</sup></sup>  
 sors for a perpetual Dow- <sup>Mat.</sup>  
 ry of the Church. And this <sup>d</sup> *Eusebius*  
 vpon experiēce was found of an house  
 to be so godly and worthy belonging  
 a course, that it not onely to the  
 receiued the applause of <sup>Church of</sup>  
 all succeeding ages: But <sup>Antioche</sup>  
 commendeth for euer vn- <sup>that</sup> *Paulus*  
 to vs their temperance, in <sup>*Samosate-*</sup>  
 desiring no more then for <sup>*nus* in the</sup>  
 inuaded: *Lib. 7. cap. 24.* <sup>time of</sup>  
 next afore. <sup>*Anrelianus*</sup>  
 & <sup>f</sup> Read the note <sup>(<sup>a</sup>)</sup>  
 present

present necessity, their zeal  
in prouiding for posterity,  
and their great wisdom,  
(or rather , Propheticall  
spirit) which fore-sawe so  
long before hand that, de-  
uotion though it were ~~was~~  
at one time hot & feruent,  
yet, at another it might be  
cold enough : and there-  
fore when time serued, they  
would by this meanes pro-  
uide that the Church for-  
euer, should haue of her  
own, to maintaine her selfe  
withall. Vpon this ensued  
many godly prouisiōs for  
endow-



endowment of Churches,  
 and for annexing their li-  
 uings so vnto them, as nei-  
 ther the variety of time, nor  
 the impiety of man (if it  
 were possible) should euer  
 haue diuorced them; as  
 appeareth by a multitude  
 of ancient Councils, Ca-  
 nons, Statutes, and decrees  
 of the <sup>s</sup>Church, <sup>b</sup>Emperours,  
<sup>s</sup>Synod. Ro-  
 man. sub Sy-  
 macho. 103.  
<sup>Episcoporu</sup>  
<sup>circiter An.</sup>  
<sup>Christ. 503.</sup>  
<sup>tota contra</sup>  
<sup>inuasores</sup>  
<sup>Ecclesiaru.</sup>  
 Concil. Au-  
 relianens. 4. Ann. 542. c. 19. & 34. Conc. Mel-  
 dens. ca. 5. Burch. lib. 11. cap. 16. Concil. Gan-  
 grens. cap. 8. Bur. lib. 11. cap. 20. Concil. Mogunt.  
 cap. 3. 6. 7. & plurima alia. <sup>b</sup> See the two edicts  
 of Constantine and Licinius Empp. Euseb lib. 10.  
 cap. 5. And the lawes of Constant: Theodos. Iust:  
 Carol: Magn: and many other.

D2 and

To passe and <sup>i</sup> Princes, to that pur-  
 ouer for- pose. Therefore whilest  
 raigne Prin the world burned so with  
 ces, our that sacred fire of deuoti-  
 own in for- that sacred fire of deuoti-  
 mer times on, towards the aduance-  
 haue almost ment of the glory of God:  
 successiue- that euery man desired to  
 ly confir- sanctifie his hand, in the  
 med them. building of Churehes, lest  
 such holy monuments for  
 want of due maintenance,  
 should (in proces of time)  
 becom, either contēptible,  
 or vnprofitable. It was at  
 length ordained, in <sup>k</sup> Aurel.  
*Si quis in agro suo, aut habet, aut postulat habere diocesis, sine primatum & terras ei deputet sufficienter, & clericos: qui ibidem sua officia impleant, ut sacratis locis reuerentia condigna tribuatur. Aur. Conc. c. 23. in Conc. Tom. 2. ubi nota quod diocesis accipitur pro libertate condendi oratoria vel Ecclesias, itaq; in argumēto bu-  
 ion capituli oratorium exponitur.*

Concil. 4. (An. 545.) cap. 33.

And<sup>1</sup> Concil. Valentin. (An. <sup>1</sup>Tom. Con-  
855.) cap. 9. That, whoſo- cil. 1.

ever builded a Church, ſhould  
aſſigne unto it a \* Plough- \* Coloniam  
land, furniſhed for the main- veſtitam.

tenance of the Parſon thereof.

By vertue of theſe Councils

(as I take it) were the Foun-

ders of Churches in France

fiſt compelled to aſſure

Liivings to thoſe Churches.

And it was alſo provided

by the third Council of

<sup>m</sup>Tolledo in Spaine, that no <sup>m</sup>Concil.

Biſhop might conſecrate <sup>Tolet. 3.</sup>

any Church, till ſufficient <sup>cap. 15.</sup>

D 3 main-

*Chrysoft.*  
*hom. 18. in*  
*Acta.* maintenance (which *Chry-*  
*some* calleth the Dowry of  
 the Bride) were assigned  
 to it.

But because these were  
 forraigne, and *Prouinciall*  
*Councels*, not *Generall*: they  
 bound not our Countrey;  
 otherwise then by doctrine  
 and example. Therefore  
 it was heere decreed after-  
 ward, to the same effect in

*Syn. Lond.*  
*ca. 16.* a *Synod* at London vnder  
*Britan.* *An-* *Anselm* Arch-bishop of Can-  
*ca. 34.* *terbury*, Anno Domini 1105.  
 H. 1. 3. And though the  
 Lawes of our Church be-

gan

gan then first (as farre as I  
yet can finde) to constrain  
our Country-men to giue  
*Endowments* to the Churches  
that they builded; yet  
we were taught before (by  
the Custome and Example  
of our precedent Aunces-  
tors, as well, as by our *du-  
tie*, out of the word of God)  
to do the same . as appea-  
reth by many Presidents,  
whereof I will onely al-  
leadge one, ( but aboue  
others, that most famous )  
of \* ETHELWULPHVS. *Alas*  
king of West-Saxony, who (in Adulphus.

D 4 the

the yeere of our Lord 855)

*p Ingulf. in Hist. Croil. meon Dumelmens. report,*  
*q Sim. Dumelm. cita. by the aduice and agree-*  
*Antiquit. ment of all his Bishops and*  
*Brit. cap. 27 Nobility: Gaue, not onely*

*Decimam mansionem ubi minimum sit.*

the tenth part of the Land  
 through his Kingdome  
 for euer, to God and the  
 Churches, free from all secu-  
 lar seruices, taxations, and  
 impositions whatfoeuer:  
 In which kind of religious  
 magnificence, as our suc-  
 ceeding Kings haue also  
 abounded: so haue they  
 from

from <sup>f</sup> time to time, as well  
 by Parliament Lawes, as  
 by their Royall *Charters*,  
 confirmed these and other  
 the Rights of the *Church*,  
 with many solemne <sup>t</sup> vows  
 and imprecations against  
 all that should euer at-  
 tempt to violate the same.  
 Therefore if these things  
 had not bin primarily due  
 vnto God by the rule of his  
 word, yet are they now  
 His, and *seperate* from vs,  
 by the voluntary gift and  
 dedication of our ancient  
 Kings and Predecessours:

<sup>f</sup> As appea-  
 reth in  
 their seue-  
 rall lawes,  
 and name-  
 ly 15 times  
 in *Edw. 3.*  
*raigne.*  
<sup>t</sup> See the  
 Stat. of 25.  
*Edw. 1.* in  
*Rastals A-*  
*bridgment*  
*tit. Confir-*  
*mat. 3.* And  
*Sententia*  
*lata super*  
*Chartas.*

as

*Neb.* 10.  
32.

as was the *tribute* of a third part of a shekell, which *Nebemiah* and the Jews, out of their free bountie, couenanted yecrely to giue vnto God for the seruice of his house. For, as *Saint Peter* saith to *Ananias*:

*Acts* 5. 4.

Whilst these things remained, they appertained vnto vs, and were in our owne power: but now, when wee haue not onely vowed them, but deliuered them ouer into the hands and possession of Almighty God (and that, not for superstitious and idle



idle orders, but meerly for the maintenāce of his publike diuine worship, & the Ministers thereof (they are not now arbitrable, nor to be reuoked by vs, to the detriment of the Church:

6 Churches being erected and endowed: they and their liuings, were (as I say) dedicated vnto God. First, by the solemne vowc and oblation of the Founders: then by the solemne act of the Bishoppe, who to seperate these things from secular & prophane

phane employments, not  
 onely ratified the vow and  
 oblation of the Patron or  
 Founders : but *consecra*  
*ted* also the Church it self:  
 vsing therein great deuo-  
 tion, many blessings, prai-  
 ers, works of charity, and  
 some Ceremony, for san-  
 ctifying the same to diuine  
 vses. Therefore also haue  
 the ancient<sup>a</sup> Councils ad-  
 ded many fearefull *curses*  
 against all such as should  
 either violate it, or the  
 Rights thereof.

<sup>a</sup> See the 6.  
*Syn. Rom.*  
 of 103 Bi-  
 shops (a-  
 boue 1000  
 yeers since)  
 wholly a-  
 gainst vio.

lators of Churches & Church-rights. And see  
 many other to this purpose, *Burchar. lib. 11.*

This

This *consecration*, Master  
 Perkins calleth a Dedica- <sup>a Demonst.</sup>  
 tion, but confesseth it to <sup>Problem.</sup>  
 haue beene in vse in this <sup>tit. Tem-</sup>  
 manner, about the yeere <sup>plum sect. 3.</sup>  
 of Christ 300. (which is  
 within the time of the Pri-  
 mitiue Church) onely he  
 admitteth not, that it was  
 then performed with *Cere-*  
*mony* and the signe of the  
*Crosse*; which heere I will  
 not stand vppon, nor to  
 shew the greater antiquity  
 thereof, (though I thinke  
 it may well bee prooued.)  
 For *Athanasius* being in <sup>In Epist. ad</sup>  
 those <sup>Constant.</sup>  
<sup>Imp.</sup>

those daies accused by the  
*Arians*, of ministring the  
 Communion in a Church  
 not consecrated, excused  
 himselfe to haue done it

\* *Histor.* vpon necessity. And \* *Theo-*  
*sue lib. 1. c.* doret reporteth, that *Con-*  
*30. & So-* stantine (then likewise) cō-  
*zom. lib. 3.* manded, all those that were  
*cap. 25. Ni-* at the Councel of *Tyrus*, should  
*ceph. lib. 8.* come to \* *Ælia*: and that o-  
*cap. 50.* thers should be assembled from  
*Hist. Triper.* all parts, for \* *Consecrati-*  
*li. 2. fol. 331* on of the Churches, builded  
 \* *Hierusa-* by him. Which sheweth it  
*lem.* to be so notorious and ge-  
 \* *20. Suprem.* nerall an vse at that time,  
*i. consecra-* and  
*re,*

and to haue such vniuersal approbation; as it could not, but haue a roote also from elder ages, though there cannot be many presidents found thereof, for that the Christians being then in persecution, might hardly build, or dedicate any Churches, but were constrained to vse priuat houses, and solitary places for their assemblies. Yet, euen those houses, hadde (as it seemeth) some *consecration*, for they were most commonly called

\* Euseb. in  
orat. de lan-  
dis. Con-  
stant.

led \* *edes sacra*, Holy hou-  
ses, & haue left that name,  
(to this day) amongst vs,  
for our Churches, as a te-  
stimony of their sanctifica-  
tion, whereof I shal speake  
more anon. \* *Eusebius* also  
saith : that *insomuch as the*  
*Holy houses and Temples of*  
*that time, were thus Dedicat-*  
*ed and Consecrated vnto*  
*God, the vniuersall Lord of*  
*all: therefore they receiued his*  
*name, & were called in Greek*  
*κυριακα, (in Lattin, Dominica)*  
*the Lords houses : Which*  
*name, saith he, was not impos-*  
*sed*

*Ibidem.*

ſed vpon them by man: but by  
 himſelfe onely, that is Lord of  
 all. Of this word ~~may be~~, com-  
 meth the Saxon word Cy-  
 ric or Kyrk: and (by adding  
 a double aspiration to it)  
 our vſual word Cbyrch or  
 Church, as it were to put vs  
 euer in mind, whoſe theſe  
 Houſes are: namely, the  
 Lords houſes: like that,  
 which IACOB dedicating  
 vnto GOD, called (Be-  
 zbel: ) that is, the houſe of Gen. 28. 22.  
 God.

But both Church and  
 Church-tyings were thus  
E ſolemnly

solemnely deliuered into  
 Gods possession; and there-  
 fore all ages, Councils  
 and Fathers ( that euer I  
 yet haue met with ) ac-  
 count them holy and in-  
 uiolable things. And here-  
 upon they are termed, Pa-

*Chrys. hom.*

*18. in Act.*

*Concil. Mo.*

*gunt. ca. 7.*

*testimonium Christi, Dos Eccle-*  
*sie, Dos sponsæ Christi, and*  
*Sacrata possessio, or Prædium*  
*sanctum. For, Euery thing*  
*that a man doth separate vnto*  
*the Lord from the common*  
*use, whether it be man, or*  
*beast, or Land of his In-*  
*heritance, is holy to*  
*the*



the Lord: *Leuit. 27. 28.* And in what sort I vnderstand the word *Holy*, I haue before declared,

7 As then the Law of *Holy rights* Nature, primarily taught and Temples how all Nations in the world to respected giue these things vnto God: by Hea- then. so the very same Law, also taught them that it was sacrilege and impiety to pull them backe againe: yea, the very heathē, counted the things thus seuered vnto their gods; to be *San-cta & inuiolanda*. And Saint *Augustine* expoundeth, *San-*

Ez

Ez

*Etum illud esse, quod violare nefas est.* It is execrable wickednes, to violate that that is holy. *Pharo* would not abridge the Priests of their diet, or land : no nor in the great famine. The very Barbarous Nations of the world, even by the instinct of nature, abhorred this impietie. *Diodorus Siculus* noteth of the *Gaules*, that though they were a people, above all others most covetous of gold : yet having abundance thereof, scattered in all parts

*Biblic. h.  
hist. lib. 5.*

*J*

parts of their Temples,  
to the honour of their  
gods: none was found so  
wicked amongst them, as  
to meddle with any of it.  
I could alledge a multi-  
tude of Heathen stories  
to this purpose. But I  
will not weave the wol-  
len yeaue of the *Gentiles*,  
into the fine linnen gar-  
ments of the *Christians*; I  
meane, I will not mingle  
profane arguments, in a  
discourse of Christian pie-  
ty. For the sheep that are of  
the fold of Christ, are tied

E 3      only

*John* 10. 3. onely to heare his voice,  
and to follow that, which  
if they doe not, they are  
thereby knowne to bee  
*Goats*, and not of his fold.

How feare-  
full a thing  
it is to vio-  
late the  
Church.

8 The cause why I tou-  
ched vpon this one hea-  
then Example, is to aggra-  
uate the manifold sins of  
vs Christians, in this point.  
For if they that knew not  
God, were so zealous of  
the glory of their Idols:  
how much more is it to  
our condemnation, if wee  
that know him, doe lesse re-  
gard him? If it goe hard  
with

with *Tyrus* and *Sydon* in the day of iudgement that sinned ignorantly; how much harder will it bee with *Corazin* and *Bethsaida* that sin presumptuously; Especially with *Capernaum* that despiseth her Lord God and Master, *Iesus Christ* himselfe? What is to despise him; if to robbe him of his honor, be not despise him? Or what is to rob him of honour, if to take from him the things giuen him for maintenance thereof, be not to rob him? Therefore

E 4      when

when the children of *Israel* withheld their *tithes* & offerings from the *Leuites*, hee crieth out in *Malachy* 3.8. That *himselfe was robbed and spoiled*: and was so highly offended therewith, that hee cursed the whole Nation for it. And to make *this* sin appeare the more monstrous, he conuinceth the offenders therein: not onely to bee violaters of his *Legall* ordinances, but euen of the very lawe of *Nature*, written in the heart of euery man. For, saith he,  
will

*Will any man spoile his gods ?*  
As if hee should say : Can  
such a man bee found as  
will, or dares commit that  
sinne, that all the Nations  
of the world, euen by the  
instinct of nature, account  
to bee so horrible and im-  
pious ? *To spoile his gods :*  
*what his owne gods ?* Some  
were found, that now and  
then aduentured to spoile  
the gods of other Nati-  
ons ( yet not without pu-  
nishment ) but fewe or  
none that I reade of ( till  
these latter daies ) that  
spoi-

spoiled their owne gods,  
in apparent and *ouert* man-  
ner, as the Lawyers terme  
it. I count it not ouert and  
apparant, when we doe as  
*Ananias* and *Saphira* did;  
pinch & detract from God,  
somewhat of that we vow-  
ed to giue: Nor, when we  
doe as the children of *Is-  
rael* heere did; withhold  
that which wee ought to  
pay out of our own goods  
(yet both these were hei-  
nous sinners, and dread-  
fully punished.) But I call  
it ouert & apparant, when  
we



we throw our selves into a more dangerous sinne, by inuading openly the deuotions of other men, and taking that from God and from his Church, (as *Athalia* did) which wee neuer gaue vnto it, euen the lands and liuings thereof: yea, the Churches themselves.

8 Doubtlesse we haue much to feare in this point: For as it is a transcendent sinne; so *Dauid* labouring to match it with a transcendent punishment, bestoweth a whole Psalm, (*viz.* the *Dauids* zeal for the house of God.

\* This Psalme is alledged to this purpose by *Lu. 25* would take to themselves the houses of God in possession; for that onely is the very center of the *Psalme*, and therein do all the lines and projections of the *Prophets* inuectiues, incurre. First hee maketh a flat opposition between God and them: and therefore calleth them his enemies. Then he describeth the nature of these kinde of enemies: namely, that they are *mur-*  
*muring*

*muring* enemies, as grudging, and enuying at the prosperity of the Church: *Malicious* enemies: as hating, or hurting the seruice of God. *Proud* enemies, as *lifting vp their heads against God: ver. 2.* *Craftie* enemies, as imagining how to beguile the Church. *Conspiring* enemies; as taking *Counsell* together against Gods *secret ones* (as the Prophet calleth them) that is, Gods seruants & Ministers: *ver. 3.* And lastly, *Confederate* enemies: as cōbining them  
selues

selues one by example of another, to perseuere in their course of wronging and violating the Church: *vers. 5.* Yet for all this, those against whom the Prophet thus enueigheth, did not that they desired. They discovered their malicious purpose by word of mouth, saying: *Let vs take to our selues the houses of God in possession.* But they onely said it, they did it not. Their will was good, but their power failed. Our will and power haue both preuailed.

led: for wee haue got the  
*bouſes of God into our poſſeſſion*: His Churches, his  
lands, his offerings, his ho-  
ly rights. We haue gotten  
them, and led them away  
captiue, bound in cheines  
of yron: that is, ſo conueied  
and aſſured vnto vs, by  
Deed, by Fine, by Act of  
Parliament, as if they neuer  
ſhould returne again vnto  
the Church. But heare what  
*Dauid* ſaith to thoſe of his  
time. Mark how he praieth  
for them. Marke what  
ſtrange and exquisite pu-  
niſhments

nishments he designeth to them : and that in as many severall sorts, as there are severall branches in this kind of sinne.

First, hee praieth, that God would deale with them, as hee did with the *Madianites*: *vers. 9.* That is, that as *Gedeon* by Trum-pets and Lampes, strooke such a terrour in the night time, into the hearts of the *Madianites*, that the whole army fell into confusion, drew their swords one vpon another, were discom-fited

fired, and 120 thousand of  
them flaine. So that God  
by his trumpets, the Prea-  
chers of his word, by his  
Lamps, which is, the light  
of the Gospell, would con-  
found in like manner, the  
enemies and spoilers of  
his Church, that sleepe  
in the night of their sinne :  
And that hee would make  
them like *Oreb*, and *Zeb*,  
like *Zeba* and *Salmana* :  
*verse 11.* All which were  
strangely ouerthrowne,  
died violent deaths, and  
beeing glorious Princes

F of

of their nations, became  
like the filthy & lothsome  
*Dung of the earth: vers. 10.*  
And *Judges 7. 25. and 8. 21.*

But doth the Prophet  
stay here? no, he goeth on  
with them: *O my God, saith*  
*he, make them like a wheele.*  
*vers. 13.* that is, wauering  
and vnstable in their acti-  
ons: so as they may neuer  
bring their purposes to an  
end. Yea, make them ab-  
iect and contemptible; *like*  
*the chaffe that the wind scat-*  
*tereth from the face of the*  
*earth: vers. 13.* Well, is hee  
now



now satisfied? no. All this  
doth but whet his spirits to  
sharper imprecations. He  
now desireth that the very  
floodgates of Gods wrath  
may be broken open vpon  
them; and that the tempest  
of his indignation may  
rage at full against them:  
now he crieth out to God  
to consume them without  
mercy, yea and that in two  
terrible manners. One na-  
turally, *As the fire burneth  
up the wood.* The other mi-  
raculously, *As the flame  
consumeth the mountaines:*

E 2

vers.

vers. 14. Persecute them even  
so, (saith hee) with thy tem-  
pest, and make them afraid  
with thy storme. Make their  
faces asbamed, O Lord, that  
they may seeke thy name. Let  
them be confounded and vex-  
ed euer more and more, let  
them bee put to shame and per-  
ish. vers. 15, 16, 17. How  
should the wit of man dis-  
couer and prosecute a sin  
in more vchement and hor-  
rible manner? Or, what  
shall make vs to abstaine  
from such haughty sinnes?  
if all this preuaile not.  
Well

Well, if to take the houses  
of God *into possession*, bee  
thus? take them that will  
for mee.

9 You see how *Dauid* in The zeale  
of our Sau.  
our to the  
house of  
God.  
this his sacred fury, was  
admirably caried against  
this sinne. Well therefore  
might hee say: *The zeale  
of thine house hath eaten me* And of the  
parts of the  
Temple.

*2p: Psal. 69. 9.* Yet, he spake  
it not of himselfe alone:  
but in the person also of  
our Saujour Iesus Christ;  
who in prosecution of  
*Dauids* zeale, did that in  
this case; that hee neuer

F 3 did

did at any time else in all his life. In all other cases he shewed himselfe like the Pascall Lambe, that every body did eat and deuoure at pleasure; and like the shep that was dumbe before the shearer, euen when his very life was taken from him. But when he saw the golden steece to be taken from the *house of God*; that is, when hee saw the Church his beloued *spouse*, deprived and spoiled of the honour, reuerence, dutie and ornament, that belonged

longed to her : Then, as  
*David* did, he groweth into  
 a sacred fury; hee leaueth  
 the mildnesse of the Pascall  
 Lambe, and taketh vppon  
 him the fiercenesse of the  
 Lion of *Juda*. Then he be-  
 ginneth to bestir him, and  
 to lay about him. He whip-  
 peth out them that pro-  
 phaned it; driueth out their  
 sheep & their oxen, though  
 they were for the sacrifice;  
 and ouerthroweth the ta-  
 ble of the mony changers;

*Iohn 2.14* He would by no  
 meanes indure such trum-

*Mat. 21.12*

*Mar. 11.17*

*Luke 19.45*

F 4

pery

trumpery to bee in his Fathers house, nor his Fathers house to made an house of Merchandise; but, much lesse then, that merchandise should be made of his Fathers house it selte. O fearefull and most inhumane sinne, *horresco referens*.

But ere I depart from this place of Scripture; let me note one thing more out of it, for the greater reverence of Churches: that although our Lord bee heer said, to haue cast these things

things out of the Temple; yet, in truth, they were not in the Temple it selfe, but in the outward court or yard thereof. For within the inward parts of the Temple, (namely, the first, and second Tabernacles) did no man enter, but the *Leuite Priests* · and *Num. 18. 5.* of them also, none into the *Ebr. 9. 2, 3.* second Tabernacle, but the *4, 5. &c.* High Priest. Therefore, although our Saviour Christ, were a Priest for ever after the order of *Melchisedeck* : yet because hee

was

was not a Priest of Leuy but  
of the Tribe of Juda ( of  
which Tribe Moses spake  
nothing touching the Priest-  
hood: Heb. 7. 14. ) Itake it,

• Christ  
came to  
fulfill the  
Law, & not  
to break it.  
Therefore  
(doubtles)

that he neuer came within  
these parts of the Temple :

nor where the sacrifice was,

but frequēd only <sup>b</sup> *Atrium*

he obserued the rules thereof, and the quality  
of his Tribe. <sup>b</sup> See the forme of the Temple  
in *Arius Montan: Antiquitat. Iudaic. lib. Arist.*  
and in the *Geneva Bible*, 1. King. cap. 6. and  
marke well both it, and the notes vpon it; for I  
find them (above others) most agreable to the  
Scriptures, and rely not vpon the figure of the  
Temple in *Adricomius*, without good exami-  
nation; for I perceine he hath misplaced some  
things therein.

*populi*



people, the outward court  
 from the Temple. For in to  
 this only, the<sup>c</sup> people resor- See the  
 ted: to worship, pray, and note<sup>(\*)</sup>  
 heare the word of God ex- among the  
 pounded, not pressing fur- notes a-  
 ther towards the Temple, fore said  
 and in the middle where  
 of (the<sup>d</sup> brazen stage which  
 Salomon praied vpon) was <sup>d 2. Chron.</sup>  
 erected. Yet, this very 6.13.  
 place, this court, or out-  
 ward yard, would not our  
 Saviour permit to be pro-  
 phaned; neither with mar-  
 ket matters, nor with car-  
 rying so much as a burthen

or

or vessell through it: *Mark.*  
*11. 16.* For though it were  
 not so *Leuerically* holy, as  
 the Temple: yet it was de-  
 dicated to God, with the  
 Temple: And taken often  
 in the new Testament, for  
 the Temple: as in the plac-  
 es before alledged: And  
*Acts 3. 2, 3.* By which rea-  
 son the very Church-yards  
 themselves (being Dedi-  
 cated with the Churches,  
 and the principall soile  
 thereof: as an old Statute  
 witnesseth) seems also to  
 haue in them a certaine  
 kind

*Stat. Ne  
 Rectores  
 prostruant  
 arbores in  
 Cimiterio.*

kind of *Sanctification*: and are not therefore to be abused to secular and base employments: as not onely the Ancient Fathers, by the Canons of the Church: but the present Lawes of the Land, haue well provided for them.

10 But some will say, that the *sanctification* of the Temple was *Leuiticall*, and therefore abolished, and not to be applied to our Churches. I answer, the Temple was sanctified: or remaineth to our Churches.

More of that matter: and how farre the sanctification of the Temple is abolished.

vnto

unto three functions; which  
also had three severall pla-  
ces assigned to them. The  
first, belonged to the Divine  
presence; & had the custody  
of the Holiest types thereof, the  
Oracle, the Arke, the Mercy-  
seat, &c. and was therefore  
called *Sanctum Sanctorum*,  
or the Holiest of all. The se-  
cond, was for ceremoniall  
worship & attonement: name-  
ly, by sacrifice, oblations,  
and other Leviticall rites:  
the place thereof being the  
the Sanctuary, ( wherein  
were the Holy vessels ) and  
the

the Court of Priests, where in the Altar of burnt sacrifice did stand. The third, was for simple worshipp, praier, and doctrine (without any pompe or ceremony:) and the place of this, was the *outward Court*, (called, \* *Atrium populi*, and \* *Salomons porch*;) which therefore had in it no Ceremoniall implement at all.

\* 1. Chr. 4. 9.

& 6. 12.

\* Acts 3. 1. 1

The two first of these functions, with the places belonging to them; were indeed particularly appropriate

priate to the Law. For, they  
were Ceremoniall, Mysticall,  
Secret, Leuiticall, Iudaicall,  
and Temporall. Ceremoniall,  
as celebrated with much  
worldly pompe. Mysticall,  
as figuring some spiritu-  
all things. Secret, as either  
performed behinde the  
Veile, or Curtaine: or else  
sequestred & remote from  
the people. Leuiticall, as  
committed only to the ad-  
ministration of that Tribe.  
Iudaicall, as ordained onely  
for the saluation of that  
people. And Temporall, as  
instituted

instituted onely for a season, and not to continue. But the *Sanctification*, of the third *function*, and of the place thereto appointed, was directly contrary in all the points alledged to the former two. *First* (as I said before ) it was for *simple worship, Praier, and Doctrine* which were there to be performed and deliuered in all *sinceritie*, without any *ceremony* or *ceremoniall* implement vsed therein. *Secondly*, there was no matter of *mystery* therein to be

G scene:

scene: but whatsoever was *mysticall* in the Law, or the Prophets, was there expounded. *Thirdly*, nothing there, was hidden or secret from the people, but acted wholly without the *Veile*, and publikely for every man. *Fourthly*, it was not appropriate to the *Leuites*, but common alike to all the Tribes. *Fifthly*, not ordained for the *Iewes* particularly, but for all Nations in generall. And *lastly*, not to endure for a time, (as these other two of the Law)



Law ) but to continue for  
euer : euen after the *Gentiles*  
were called as well as  
the *Jewes*: that is, during the  
time of the Gospell, as well  
as the Law. Therefore,  
saith God , by *Isaia*s the  
Prophet, cap. 56. 7. *My house*  
*shall bee called an house of*  
*Praier, to all Nations.* Hee  
said not, an *House of Sacri-*  
*fice to all Nations* : for the  
*Sacrifice* ended, before the  
calling of the *Gentiles*, and  
so they could haue no part  
thereof. Nor an *House of*  
*praier* for the *Jewes* onely,

for then had the *Gentiles* (when they were called) been likewise excluded. But an *House of prayer to all Nations*, that is, *Jews and Gentiles* indifferently: which therefore, must have relation to the times of the Gospel. And consequently, the *sanctification* of that house, and of that *function*, is also a *sanctification* of the Churches of the Gospel.

We read not therefore, that Christ reformed any thing in the other two functions of the *Temple*; for they

they were now, as at an end. But because this third function was for euer to continue to his Church: therefore hee purgeth it of that that prophaned it; restoreth it (as hee did marriage) to the original sanctitie: And that the future world (which was the time of the Gospel) might better obserue it, then the precedent, and time of the Law had done; hee reporteth, and confirmeth the decree, whereby it was sanctified: *It is written,* saith

G 3 he,

he, (as producing the record and wordes of the foundation) *My house shall bee called an house of praier to all people.* Hee saith, *My House*, as excluding aliother, from hauing any property therein; for, God will bee Ioynt-tenant with no man. And it shall bee, *An house of praier for all people:* that is, publike for euer; not priuate, nor appropriate to any: nor a *denne of theeues*; that is, no place of Merchandise, or secular businesse, as Saint Ierome

ex.

expoundeth it. It must not be an Impropriation; no man can, or may hold it in that kind.

The time also when our Sauour pronounced these words is much to the purpose as it seemeth to mee. For it was after he had turned out the oxen & doues; that is, the things for the *Sacrifice*. As though, hee thereby taught vs, that when the *Sacrificall* function of the Temple was ended: yet the *sanctification* thereof, to bee an house

G 4

of

of prayer, for euer remained.

*Saint Paul*  
maintaineth the re-  
uerence of  
the Church.

¶ This doctrine of our Sautour, is continued vnto vs by *Saint Paul*; who, seeing the *Corinthians* to profane the Church with eating and drinking in it: though much good might follow thereby, (being orderly done) as the encreasing of amity, and the reliefe of the poore; yet because it was against the reuerence of the place: hee not onely reprobeth them for it, demanding if they had

had not houses to eat and  
drinke in at home, but ska-  
ring them also (by shewing  
the daunger they were fal-  
ling into ) hee speaketh to  
them as with admiration:

*Despise ye the Church of God?* 1 Cor. 11.

As if hee should say, is <sup>12.</sup>

your religion now come  
vnto that? or is that your

Religion, *To despise the place  
that God hath sanctified un-  
to himselfe;* by making it,

as Saint Ierome saith, *Tri-*

*clineum epularum*, a ban- Coment. in

queting house. God won- 1. Cor. 11.

dered in *Malachy*, that  
any

any should *spoil their gods*.  
 And the holy Ghost heere  
 wondereth, that *any should*  
*despise the materiall Church*:  
 for so Saint *Ierome* expoun-  
 deth it. Thus both of them  
 wonder at one & the same  
 thing: that any man should  
 be so irreligious, as to pro-  
 fane the reuerence due vn-  
 to God, and that that is  
 his.

The zeale  
 of some of  
 the Fathers  
 to the  
 Church.  
*Serm. de*  
*temp. tom.*  
 10. 234.

12 So precise therefore  
 were the Ancient Fathers  
 in this point, that, that  
 meeke Saint of God, Saint  
*Augustine*, would by no  
 means



meanes endure that any should vse clamors, or dācing within the v<sup>ir</sup>g<sup>in</sup> of the Church. Yea, hee termeth them, *Miserable and wretched men that did it.* And denounceth against them, that *If such came Christians to the Church, they went Pagans home.* But when the Church it selfe came to be abused! Oh, how Saint *Ambrose* taketh it, euen against the Emperour himselfe, great *Valentinian* that required it for an *Arian*: O (saith hee) *let him aske that*  
*is*

Ad Mar-  
cellinam so-  
rorem:  
Epist. 33.

is mine, my lands, my goods,  
and whatsoever I possesse, I  
will not deny them; yet are  
they not mine, but belong to  
the poore. Verum ea qua di-  
uina sunt, &c. saith hee, but  
those things that are Gods,  
are not subiect to the authori-  
tie of the Emperour. If my  
lands (I say) be desired, enter  
them a Gods name; if my body,  
I will carry it him; if hee will  
haue mee to prison, yea, unto  
death, it please him well, I  
will not defend my selfe with  
multitude of people, neither  
will I flie to the Altar, desi-  
ring

but 16 y. 1. 5. 5.  
Histo. with proper  
regis. in 16. 1. 5. 5.  
yet dividing

ring my life ; but with all my heart will die for the Altars.

And after , in speaking of the impious Souldiers : O *In fine eiusdem Epist.*  
that God (saith hee ) would

turne their hands from violating the Church , and then let them turne all their weapons upon mee , and take their fill of my blood. And many such excellent speeches he hath for the sanctity of the Church , and of the reuerence due vnto it , in his Oration, *De Basilicis tradendis.*

My purpose is to bee short ; I will not therefore  
now

now enter any further into the authorities of the Fathers: or meddle with the Councils and ancient Canons of the Church which abound so in this kind of zeale, and haue established it (against the *Eustathians*, *Messalians*, and *Fraticelli*, \*Heretikes \*heretikes: and all other which con-  
 demned Churches. the enemies thereof) with so many examples, admonitions, exhortations, precepts, threatnings, curses, and excommunications: as it requireth a booke alone to repeat them.

It

13 It seemeth a small Sacriledge  
 thing to daunce in the not to be  
 Church-yard, or to eate suffered in  
 and drinke in the Church the least  
 things.

But *sanctification* (saith Ie-  
 rome speaking on this mat-  
 ter) *consisteth also even in the* *Comment in*  
*small things.* Therefore Eccl *2. Cor. 11.*  
*22. tom. 9.*  
*clesiastus* aduiseeth vs, that *Eccles. 25.*  
*we giue not the water passage, 27.*  
*no not in a litle.* For he that  
 oponeth the waters but a  
 litle, knoweth not how  
 great a breach they will  
 make at length. So is it to  
 make an entrance into sin,  
 or to breake thereuerence  
 of

of holy things in trifles.

Therefore God punished feuerely the petty offenders in this kind : not *Corab* onely and his company , that inuaded the high function of the Priesthood : but euen him that gathered the stickes on the Sabath day: *Numb. 15. 34.* And poore *Uzzab* himselte (whom *David* so much lamented ) that did, as it were, but stay the *Arke* from shaking, (*2. Sam. 6. 6.* and *1. Chron. 13. 9.*) and yet died for it, because his hand was not

not sanctified to that purpose.

14 I conclude this point with the saying of *Salomon*, *Pro. 20. 25.* (and let al men consider it:) *It is a snare for a man to deuoure that which is sanctified, and after the Vowes, to enquire.* A Snare hath three properties. First, to catch suddenly. Secondly, to hold surely. Thirdly, to destroy certainly. So was *Uzza* taken ere hee was aware: hee did but touch the *Arke*, and presently hee was caught.

An admonition to them that meddle with holy things.

H King

King *Vzziah* did but meddle with the incense, and presently the *Leprosie* was on his face: 2.Chron.26.19. *Feroboam* did but stretch out his hand against the Prophet, and presently it withered: 1.King.13.4. And as a man falleth suddenly into it: so is it as hard to get out. *Uzza* died in it presently. *Vzziah* languished in it all his life, and then died in it also. *Corah*, *Dathan*, and *Abiram*, were no sooner caught in this snare, but it held them so surely, as  
when



when all *Israel* else fled and escaped; they, & their companions (most miserable men) were detained in it, to their notorious destruction.

I might heere take iust occasion to remember what hath happened to many in this Kingdom, that became vnfortunate after they medled with Churches, and Church-liuings. But I will run into no particularities. Let those men, and those families, which are *vnfortunate* (as we

H 2      terme

terme them) consider, whether themselves, their Fathers, or some of their Ancestors, haue not been fettered in this snare.

And let the *Proprietaries* of Parsonages also well consider these things. For, if *Vzza* died, that did but touch the Arke to saue it: what shal become of them that stretch out their hands against Churches to destroy them? If the *sticke-gatherer* was stoned, for so small a prophanation of the *Sabbath*; what shall they

they looke for, that by destroying the Churches, destroy also the Sabbath it selfe, (in a manner) as taking away the place appointed to the publike sanctification thereof. And if *Corah, Dathan and Abiram*, offended so hainously, in meddling with the things of the Leuiticall Priesthood, though they employed them to the service of God : what haue they to feare, that vsurpe the things of the Gospel, & peruert the wholly to their

H 3      own

owne vse, from the seruice of God? Yea, that pollute his Churches and houses of prayer to seruile & base offices: leauing the Parishioners vncertainly provided of diuine seruice, to the destruction both of the Priesthood it selfe, and of the seruice of God in generall.

A seruise  
answered.

15. But they will comfort themselves with this: that though the Churches bee sanctified to some purpose, yet the sanctity thereof differeth from *Leuiticall sanctification*: and that God doth

offerings withholden, &c.)  
in the *Courts spiritual*. They  
then that out of the one  
part of the *Statute* wil haue  
them temporall, are by the  
other part inforced to con-  
fesse them still *Spiritually*,  
and so to make them like  
a Centaure : *proleam bisora-*  
*mem*. It were very hard (in  
my vnderstanding) to  
ground a point of so great  
consequence, vpon subtile-  
tie of words, and ambigu-  
ous implications, without  
any expresse letter of Law  
to that purpose, especially,  
to

*a Term. Pas.  
An. 7. Edw.  
6. Assise fol.  
83. b.*

to make the Houses and offerings of God, *temporall* Inheritances. But I see it is a Law question in my Lord<sup>a</sup> Dier, whether *tithes* be made Lay or Temporal by any words in those Statutes. And therefore I must leaue this point to my Masters of the Law, who haue the key of this knowledge onely in their owne custody. Yet I thinke I may bee so bold, as to say thus much out of their owne <sup>b</sup>bookes, that a Statute, directly against the Law of God,

*b Dolt. &  
Stud. cap. 6.*

*God, is void.* If then *Tithes*  
*be things spirituall,* and due  
*de iure diuino,* as many great  
 'Clarks, Doctors, Fathers, ' See *Aug.*  
 some Councils, and ( that *Ser. 215. de*  
 euer honorable Iudge and *Temp. Ho.*  
 Oracle of Law ) my Lord *stiens.* and  
*Coke* himsele in the second most Cano.  
*part of his* Reports affirme *nists.*  
 them to be: I canot see how *Council.*  
 humane laws should make *Montisc. 2.*  
 them *Temporal.* Of the same *cap. 50.*  
 nature therfore that origi- *Council. Mo.*  
 nally they were of, of the *gunst. cap.*  
 same nature do I still hold *38. alias*  
 them to cōtinue: for *manēte* *10, &c.*  
*subiecto, manet cōsecratio, ma-* *Dismiss*  
*net* *fol. 45.*

*net dedicatio. Time, Place, and Persons, do not change them, as I take it, in this*

*case. Nescio quo facto fit; ut eadem temporis periodo (viz. an. 68) post ereptas per Nabuc & H. 8. res templorum: stirps utriusque regia extincta sit, imperium sublatum, & ad aliam gentem devolutum. Vt iterum igitur speremus. Cyrum nostrum Iacobum regem (qui sceptrum dissidentia. compefcuit) restitutionis etiam minus aliquando aggressurum.*

not



not tied to the ceremonies  
of the law, and at length  
into the hands of them that  
had them by a lawfull suc-  
cession from their Fathers  
and Grandfathers: yet as  
soone as they beganne to  
abuse them to prophane  
uses; that very night Bal-  
shazzer himselfe died for it,  
the line of Nabuchodonozor  
(that tooke them from the  
Temple) was extinct, and  
the Kingdome transla-  
ted to another Nation:  
*Dan. 5. 2.*

17 Happily also, Lay  
Appro-

A third sur- *Approprieties* comfort  
mise answered. themselves, that they may  
red.

hold these things by example of Colleges, Deanes and Chapreys, Bishops of the land, and of diuers of our late Kings & Princes. Before I speake to this point, I take it by protestation, that I haue no heart to make an Apology for it. For I wish that euery man might drinke the water of his owne well, cate the milke of his own flock, and liue by the fruit of his owne vineyard. I meane, that

that every member might attract no other nutriment, but that which is proper to it selfe. Yet are they greatly deceiued, that draw any ince of encouragement from these examples. For all these are either the Seminaries of the Church, or the Husbandmen of the Church, or the Fathers and Nurses of the Church: all *de familia Ecclesie*, and consequently, belonging to the care of the Church, and ought therefore to be sustained by it: for

I

Saint

Saint Paul saith : Hee that  
provideth not for his owne, and  
namely for them of his house-  
hold, he denieth the faith, and  
is worse then an Infidell :

Al Church reuenues  
were at first  
paid to Bi-  
shops, and  
by them  
distributed  
to the  
Priests,  
poore, &c.  
after the Bi-  
shops were  
to haue a  
fourth  
part of all tithes. *Per Censur. Arelan. Magunt.  
Tribur. Haust. &c. Et per Conc. Tarracon.* the  
third part.

1. Tim. 5. 8. Therefore be-  
fore the Statutes of sup-  
pression of Abbies, those that  
were not meere Ecclesi-  
asticall persons, yet if they  
were mixt, or had ecclesia-  
sticall iurisdiction, they  
might by the Lawes of the  
Land, participate Ecclesia-

sticall

ticall livings, and *Tithe* particularly. And this forceth  
 meth to take some ground out of the word of God.  
 For the prouinciall *Louises* (as I may terme them)  
 whom *Dauid* leuied from the Temple, and placed  
 abroad in the countrey to be Rulers of the people, in  
 matters pertaining to God, and the Kings businesse, (that  
 is, Spirituallly and Temporallly:) had their portions of  
*riches* notwithstanding, as well as the other *Louises*  
 that ministred in the Temple.

*Plowd. in Quare imp-  
 per Grend.  
 L. Coke Re-  
 port. part. 5.  
 fol. 15.*

*1. Chr. 26,  
 30. & 32.*

See Plowden in  
*Quar. Imp.*  
*per Gren-*  
*don. Et Lo.*  
*Coke de In-*  
*re Regis*  
*Eccles. part*  
 5.

ple. Now, that the King is  
*Persona mixta*, endowed  
 aswell with Ecclesiasticall  
 authority, as with tempo-  
 rall. is not only a solid po-  
 sition of the common Law  
 of the Land, but confirmed  
 vnto vs by the continuall  
 practise of our ancient  
 Kings, euer since, and be-  
 fore the Conquest, euen in  
 hottest times of popish  
 feruency. For this cause at  
 their coronations, they are  
 not onely crowned with  
 the Diadem of the King-  
 dome, and girt with the  
 sword

sword of Iustice, to signifie  
 their Temporal authority,  
 but are anointed also with  
 the oyle of Priesthood, and  
 clothed, *Stola Sacerdotali*,<sup>c</sup> *Reges sa-*  
 and veste<sup>d</sup> *Dalmatica*, to de-<sup>oro oleo un-</sup>  
 monstrate this their Ecclesi-<sup>cti, sunt</sup>  
 asticall iurisdiction, where-<sup>spiritualis</sup>  
 by the King is said in the <sup>iurisdic-ti-</sup>  
 Law to be *Supremus Ordina-  
*rius*, and in regard there-<sup>one capa-</sup>  
 of, amongst other Eccle-<sup>ces 33. Ed.</sup>  
<sup>3. tit. Aide</sup>  
<sup>de Roy 103.</sup>  
<sup>Ex Dom.</sup>  
<sup>Coke Repor.</sup>  
<sup>part. 5.</sup>*

<sup>d</sup> *Dalmatia est vestis, qua modo utuntur om-*  
*nes diaconi ex consuetudine in solennitatibus. ut*  
*70. distin. de ieiunio. Antiquitus tamen, sine con-*  
*cessione Pape, nec Episcopis, nec Diaconis licebat*  
*uti hac veste. Distinct. 23. cap. Omnes filius.*  
*Præterea.*

I 3

siasticall

*22 Edw. 3. lib. Assis. plac. 75. L. Coke par. 5. fol. 15. a. As Ingle-wood, &c. ut patet an. 18. Edw. 1. inter petiti- ones coram dñō Regē ad Parlia- mentum.*

statuta rights, and prerogatives belonging vnto him, is to haue al the *Tithes* (through the Kingdome) in places that are out of any Parish, for some such there be, and namely, diuers *Forrests*. But for all this: O! that his Maiestie would bee pleased to remember *Syon* in this point.

18 I grow too tedious, yet before I close vp this discourse, let mee say one thing more to the *Apropriaries* of Churches, that happily, they hitherto haue



haue not dreamed of. And that is, that by hauing these Parsonages, they are charged with Cure of Soules, and make themselves subiect to the burthen that lieth so heavily vpon the head of euery Minister: to see the seruice of God performed, the people instructed, and the poore relieved. For to these three ends and the maintenance of Ministers, were Parsonages instituted, as not onely the Canons of the Church, but the bookes of the Law, and

and particularly the Statutes of 15.R.2.cap.6. And 4.H.4.ca.12.doe manifestly testifie. And no man may haue them but to these purposes, neither were they otherwise in the hands of Monasticall persons, nor otherwise giuen to the king by the statute of dissoluti-

on, then *in as large and ample manner, as the gouernors*  
 See the extent of these words

in L. Coke, part. 3. fol. 49. And note also that Parsonages appropriate, are not mentioned in that Statute of 27. H. 8. and the word (*tithes*) there seemeth to be meant of *tithes* belonging to the bodies of the Monasteries; not of Parsonage *tithes*. *Ideo quære* how the King had them before the Statute of 31. Regni sui.

of

of these Religious houses bind  
them, nor by him conuicied  
otherwise to the subiects.  
For, *Nemo potest plus iuris in  
aliam transferre, quam ipse  
habet*: No man may grant a  
greater right vnto another,  
then hee hath himselfe. And  
therefore, goe where they  
will, *transcunt cum onere*,  
they carry their charge  
with them. Vpon these  
reasons *Proprietaries* are  
still saide to bee <sup>b</sup>Par- <sup>b</sup>Parson im-  
sons of their Churches, <sup>personae.</sup>  
and vpon the matter,  
are as the Incumbents  
there

For the monastical persons and Prioreſſes themſelves that could not performe the diuine ſervice, were notwithstanding the Incumbents of their Churches: and lay Appropriaries claiming vnder their right, ought alſo to bee ſubiect to the ſame burthens.. d, There is yet no expreſſe law made to take away the Biſhops iuriſdictions, ouer Churches appropriate, (that I can finde.) Ideo quære how it extendeth,

ſhewed,

shewed, that the Incum-  
 bencie is a \* spirituall fun-  
 ction, and ought not to be \* See Dior. Trin. 25. H. 8. fol. 58. pl. 8.  
 conferred vppon any but  
 spirituall persons, and such  
 as may themselves doe the  
 diuine Setuice, and minist-  
 ster the Sacraments. There-  
 fore, Dior, L. Chiefe Iustice  
 of the Common Pleas,  
 there said, that *it was an hor-  
 rible thing*, when these Ap-  
 propriations were made to  
 Prioressees and houses of  
 Nunnes, because that (al-  
 though they were religi-  
 ous persons, yet they could  
 not

not minister the Sacraments and diuine Seruice. Implying by this speech of his, that it was much more *horrible* for Lay-men to hold them, that neither could doe these holy rites, nor were so much as spirituall persons to giue them colour for holding of spirituall things. Therefore Seriant *Rastal*, also termeth it a *Wicked thing*, complaining (in his time) that it continued so long, to the *Hinderance* (he saith) of *learning*, the *impowerishing* of the *Minis-*

\*Termes  
of the Law  
*in verbo*  
*Appropriation.*

Ministry, and to the infamy of  
the Gospel, and professors  
thereof.

My Lord Coke also in the *Benetque*  
second part of his *Reports*, *de Vin.*  
saith, that it is recorded in *charters*  
*case, fol. 44*  
History, that there were *b.*  
(amongst other) two grie-  
vous persecutions, the  
one, vnder *Dioclesian*; the  
other vnder *Julian*, named  
the Apostata: for it is recor-  
ded, that the one of them *Diocles.*  
intending to haue rooted *vide Enseb.*  
out all the Professors and *hist. eccles.*  
Preachers of the word of *lib. 7. cap. 3.*  
God, *Niceph. l. 7.*  
*cap. 3.*

error. But this notwithstanding, Religion flourished  
 for Sanguis Martyrum est  
 Semen Ecclesie: The blood of  
 the Martyr is the seed of the  
 Church; and this was a cruel  
 and grievous persecution  
 but the persecution under  
 the<sup>b</sup> other, was more grie-  
 vious and dangerous, Quia  
 (as the History saith) ipse  
 detestatur presbyterium. He de-  
 stroyed the very order of Priest-  
 hood. For he robbed the  
 Church, and spoiled spiri-  
 tual persons of their reve-  
 nues, and took all things  
 from

b Iuli. vide  
 Theod. hist.  
 lib. 2. cap. 6.  
 & Niceph.  
 lib. 10 cap. 5



from them whereof they  
should live. And vpon this,  
in short time, insued great  
ignorance of true religion,  
and the seruice of God, and  
thereby great decay of  
Christian profession. For  
none wil apply themselves  
or their sons, or any other  
that they haue in charge,  
to the study of Diuinitie;  
when after long and pain-  
full study, they shall haue  
nothing whereupon to  
live. Thus saith my Lord  
Coke.

I alledge these Legall  
author

authorities, and leaue Diuinity, because the *Appropriaries* of Parsonages (which shield themselves vnder the target of the Law) may see the opinion of the great Lawyers of our owne time and Religion, and what the bookes of the Lawe haue of this matter, to the end, that we should not hang our consciences vpon so dangerous a pinne, nor put too great confidence in the equity of Lawes, which we daily see, are full of imperfection.

fection, often amended, often altered, and often repealed. O how lamentable then is the case of a poore *Proprietary*, that dying, thinketh of no other account, but of that touching his *Lay vocation*, and then comming before the iudgment seate of Almighty God, must answer also for this *spirituall function*. First • It is said why he medled with it, not in my L.

*Dier* in the case of a common person, that the service or a cure is a spirituall administration, and cannot be leased, and that the service is not issuing out of the personage, but annext unto the person.

36.H.8.fol.58.b.pla.8.

**K**

**being**

being called vnto it. Then,  
 why (\* meddling with it) he  
 did not the duety that be-  
 longed vnto it, in seeing  
 the Church carefully ser-  
 ued, the Minister thereof  
 sufficientlie mainetained,  
 and the poore of the  
 Parish faithfully relie-  
 ued. This I say, is the  
 vse whereto Parsonages  
 were giuen, and of this  
 vse wee had notice before  
 of resteth  
 still vpon the Parson himselfe, and the surplu-  
 sage of the profits belongeth to the poore, as  
 appeareth by the whole body of Fathers, Do-  
 ctors, Counsels, &c.

**WE**

we purchased them : and therefore , ( not onely by the lawes of God and the Church, but by the Lawe of the Land, and the rules of the Chancery , at this day obserued in other cases ) wee ought onely to hold them to this vse, and no other.

19 It is not then a work That it is not beneuolence but duty to restore the Church-liuings. of bounty and beneuolence to restore these appropriations to the Church, but of duty and necessity so to doe. It is a worke of duty to giue that

K 2

vnto

*Ad Mac-*  
*dorium*  
*Epist. 54.*  
*tom. 2.*

unto God that is Gods, Mat.  
22.2. And it is a worke of  
necessity towards the ob-  
taining remission of these  
sinnes. For Saint Augustine  
saith, *Non remittetur pecca-*  
*tum, nisi restituatur ablatum*  
*cum restitui potest*: The sinne  
shall not be forgiven, without  
restoring of that which is taken  
away, if it may be restored.

It is duety, iustice, and  
necessity, to give them  
backe unto God. For if Ju-  
das (who was the first pre-  
sident of this sinne) were a  
thiefe, as the Holy Ghost

1612

termeth him, for imbeas-  
ling that which was com-  
mitted vnto him for the  
maintenance of Christ and  
his Disciples, that is of the  
Church: by the same rea-  
son, must it also be the cue-  
ry to withhold these things  
which were given for the  
maintenāce of the Church  
and Ministers of Christ.  
And herein it is a degree a-  
boue that sinne of *Iudas*, as  
robbery is aboue theft: for  
*Iudas* onely detained the  
money (deliuered vnto  
him) closely and secretly;

K 3 but

but wee and our fathers,  
haue inuaded Church-li-  
uings, and taken them  
(as it were by assault) euen  
from the sacred body and  
person of the Church.

It is a great sinne to  
steale from our Neigh-  
bour; much greater (euen  
sacriledge) to steale from  
God. If it were so hainous  
a fact in *Ananias* to with-  
holde part of his owne  
goods, which he preten-  
ded hee would giue vnto  
God, how much more is  
it in vs, presumptuously  
to



to reave that from God,  
that others haue already  
dedicated and deli-  
uered vnto him. *Salomon* *Pre. 28. 24.*  
*saith; Hee that rob-*  
*beth his Father and his Mo-*  
*ther, and saith, it is no*  
*sinne, is the companion of*  
*[a murtherer, or] him that*  
*destroyeth. But he that pur-*  
*loineth the things of God,*  
*robbeth his Father, and he*  
*that purloineth the things*  
*of the Church, robbeth*  
*his mother. And therefore*  
*that man is a companion*  
*of the destroyer.*

K 4

The

\*Synod. 7. The fathers, the Do-  
 Rom. 218. ctors, many great Coun-  
 Episcop. cels, and ancient Lawes of  
 An. 507. the Church, command,  
 Conc. Val. that thing taken from the  
 An. 855. Church, should be resto-  
 ca. 9. red. And the Church by  
 Con. Rom. her Preachers and Mini-  
 100. Episc. sters continually entrea-  
 Anno 1063 red. And the Church by  
 Conc. Rom. her Preachers and Mini-  
 5. Anno sters continually entrea-  
 1078. red. And the Church by  
 Conc. Pa. teth, vrgeth, and requirith  
 lent. An. all men to doe it. They  
 1188. Conc. therefore that doe it not,  
 Oxon. Ge. we. Anz.  
 Anno 1222. \* A strange change: the Is-  
 raelites gaue their owne goods so abundant-  
 ly to the seruice of God, that Moses was  
 forced to restraine them by proclamation:  
 Exod. 36. 5. but now nothing can moue vs  
 so gine God that which is his already.

they

they refuse to heare the Church: And then our Saviour Christ, by his owne mouth, denounceth them <sup>b</sup> to bee as Heathens and Publicans, that is, excommunicate and prophane persons. *Qui sub. nomine fidelium, agunt opera infidelium. Hieron. ibid.* If he refuseth (saith our Saviour) to heare the Church also, let him be unto thee as a heathen man, and a publican. *Mat. 18. 17.*

It is a fearefull thing not to heare the Church, <sup>c</sup> We think the Church doth not command it till we make a parliament law for it, but the law is made already by Christ himselfe.

heare

heare Chrift himfelfe.  
Chrift hath giuen vs a per.  
petuall Lawe and Com-  
mandement , touching  
things belonging to God:  
*That wee should giue them to*  
*God.* If we breake this Law,  
we breake a greater Lawe  
then that of the *Medes* and  
*ⁱDan.6.15.* the *ⁱPersians* : and there-  
fore marke what the holy  
Ghost concludeth vpon  
vs ; *Euery person that shall*  
*not heare this Prophet*  
*(Chrift Iesus) shall bee de-*  
*stroied out of the people. Act.*  
*3.23.*

20 To

20 To conclude then, as The con-  
 the *Philistims* made hast to clusion.  
 send home the<sup>b</sup> Arke of<sup>b</sup> 1. Sa. 5. 11  
 God ; and the *Egyptians*  
 to ridde themselves of the  
 ‘people of God : so let vs. ‘Ex. 12. 31  
 ply our selves to render  
 vnto God his Lands and  
 Possessions with all speed.  
 Otherwise , as he stricke  
 the *Philistims* with *Emrods*  
 secretly , and the *Egypti-*  
*ans* with manifold scour-  
 ges openly , so onely him-  
 selfe knoweth , what hee  
 hath determined against  
 vs.

And

Cypr. Ser. 5.  
de laps. in  
fine.

And thus I end, with  
the saying of the blessed  
Saint Cyprian, *Nec tene-  
ri iam, nec amari Patri-  
monium debet, quo quis &  
deceptus, & victus est.* Wee  
must now neither hold that  
Patrimony, or living, (no)  
nor so much as take pleasure  
therein, whereby a man is  
entrapped and brought to de-  
struction. And with that  
other of the noble Saint  
Augustine; *With what face  
canst thou expect an inhe-  
ritance from Christ in Hea-  
ven,*

Lib. de Her.  
cit. per Isid.

**men, that defraudeſt Chriſt in  
thy inheritance beere on  
Earth? Therefore**

**Giue vnto Caſar the things that *Mar. 12. 17*  
are Caſars, and vnto God the  
things that are Gods.**









## An Epilogue.

It

**P**ardon mee good Reader, though I haue neither satisfi'd thee, nor my selfe, in this little discourse. It is hard to bring a great vessel into a small creeke, an argument of many heads and branches, of much weight, variety and difficulty, into a few pages. It may bee thou thinkest the volume bigge enough for the successe  
that

10. vlt.  
vers. 3.

that Bookes of this nature are  
like to haue. I reiect not thy  
iudgement, yet would I not  
haue others thereby discoura-  
ged from pursuing this cause:  
for though Peter fished all  
night and got nothing, yet hee  
made a great draught vnlook-  
ed for) in the morning. Hee  
that directed that net, giue a  
blessing to all our labours. For  
my owne part (if I catch but  
one fish) I shall thinke mine  
well bestowed. Howsoeuer, it  
shall content me, and I thanke  
God for it, that he hath girded  
mee with so much strength as  
to

to strike one stroke (though a weake one) in his battell, and to cast one stone (though a small one) against the aduersaries of this Church.

Some will say, I haue vsed too much salt and vineger in this discourse; and that I haue bent the great Artillery of Gods iudgements and threatnings, upon a piece of too light importance. I would the consciences of men were such, as oyle and butter might supply them. But I see they are for the most part ouergrowne with so hard a carnosity, as

L

it

it requireth strong and potent  
 corasives to make an entrance  
 into them. A Preacher may  
 shake them now and then with  
 a Sermon, as Paul did Felix:  
 but when the thunder and  
 lightning are ceased, they are  
 (like Pharaoh) still where  
 they were. Yea some haue con-  
 scientias cauteriatas, as the  
 Apostle termeth them, conscie-  
 nces scared with an hot  
 iron: so stupified, that dead  
 Lazarus may be raised, be-  
 fore they can bee moued. But  
 God knoweth the heart of  
 man, and bringeth water out  
 of

of the hard rocke ; there-  
fore though I haue spoken  
this ( as being iealous of the  
cause, ) yet in charity I will  
hope better euen of the har-  
dest of them. Onely let no  
man thinke it a light sinne,  
to keepe open the passage  
whereby the \* wilde bore ( of <sup>\*Psal.80.</sup>  
Barbarisme ) enters the <sup>13.</sup>  
Lords vineyard, and where-  
by God is deprived of the ho- <sup>Psal.96.</sup>  
nour due to his name.

Now at the parting , it  
may be thou desirest to know  
what successe this my labour  
had with the Gentleman to

L 2

whom

whom I sent it. In truth nei-  
 ther that I desired, nor that  
 which I promised unto my  
 selfe. For (so it pleased Goa)  
 that euen the very day, the  
 messenger brought it into  
 Nortolke, the party died.  
 Otherwise I well hoped, not to  
 haue shot this arrow in vaine.  
 But because it then missed the  
 marke at which it was sent,  
 (and many thought not fit to  
 loose it;) I haue now let it flie  
 againe at randome with some  
 notes and alterations, as the  
 difference betweene priuate  
 and publike things requireth:  
 but

August 16.  
 1613.

but still desiring that I might further haue shewed my mind in many passages hereof, (and particularly touching tithes in quoto, and such Parsonages as haue Vicarages wellendowed) which without making it almost a new worke, I could not doe; and therefore resting upon thy curieous interpretation, I leane it to thee, (for this time) as it is.

Ω

L 3 A SER

# A SERMON OF St. *Augustines* touching rendring of Tithes.

*The occasion of this Sermon or Homily, was ministred unto him by the time of the yeere, it being the 12. Sunday after Trinity, that is about the beginning of Haruest. The Scripture that he fitteth vnto it, is the 18. of Luke. Where the Pharesie boasteth of his precise iustice in payment of Tithes. It is the 219. Sermon de Tempore: extant in the tenth Tome of his works, and there entituled:*

*De reddendis decimis.*

**B**Y the mercy of Christ (most beloued brethren:) the daies are now at hand, wherein

we



we are to reape the fruits  
of the earth. and therefore  
giuing thanks to God that  
bestoweth them, let vs bee  
mindfull to offer, or rather  
to render backe vnto him  
the tithes thereof. For God, *Decret 16.*  
that vouchsafeth to giue *Qua 1. cap.*  
vs the whole, vouchsa- *Decima.*  
feth also to require backe *Where you*  
againc the tenth, not for *may see a*  
his owne, but for our be- *great part*  
nefit doubtlesse. For so *of this Ser-*  
hath hee promised by his *mon cited*  
Prophet, saying : \* *for Augu-*  
*stines.*  
*Mala. 3. 10.*  
*all the Tithes into my Barnes,*  
*that there may bee meate in*

my house ; and trie mee, saith  
the Lord, in this point, if I open  
not the windowes of heauen  
vnto you, and giue you fruit  
without measure. Lo, wee  
haue proued how Tithes  
are more profitable vnto  
vs, then to God. O foolish  
men ! What hurt doth Gods  
command, that he should  
not deserue to bee heard ?  
For he saith thus : The first  
fruits of thy treshing floore,  
and of thy Wine presse thou  
shalt not delay to offer vnto  
mee. If it be a sinne, to delay  
the giuing : how much  
worse

Exod. 22.  
29.

worke is it , not to giue at  
all ? And againe , he saith , <sup>16 Que. 1.</sup>  
*Honour thy Lord thy God* <sup>ca. decima.</sup>  
<sup>Prou. 3. 9.</sup>  
*with thy iust labours , and of-  
fer vnto him of the fruits of  
thy righte iustnesse , that thy  
barnes may bee filled with  
wheat , and thy presses abound  
with wine . Thou doest not  
this , for Gods mercy , that  
by and by shalt receiue it  
againe with manifold in-  
crease . Perhaps thou wilt  
aske , who shall haue profit  
by that , which God recei-  
ueth , to giue presently  
backe againe ? And also  
thou*

thou wilt aske, who shall haue profit by that which is giuen to the poore? If thou beleeuest, thy selfe shall haue profit by it, but if thou doubtest, then thou hast lost it.

Tithes (*deare Brethren*) are a *tribute* due vnto the *needy / oules*. Giue therefore this *tribute* vnto the *poore*, offer this *sacrifice* vnto the *Priests*. If thou hast no *Tithes* of earthly fruits: yet whatsoeuer the Husbandman hath, whatsoeuer Art sustaineth thee, it is Gods,  
and

and he requires *Tithe*, out of whatsoeuer thou liuest by: whether it be Warfare, or Traffike, or any other Trade, giue him the *tithe*. Some things we must pay for the ground we liue on, and something for the vse of our life it selfe. Yeeld it therefore vnto him (*O man*) in regard of that which thou possessest: yeeld it (*I say*) vnto him, because he hath giuen thee thy birth: for thus saith the Lord: *Eue. Exo. 30.12* ry man shall giue the redemption of his soule, & there shal not be

bee amongst them any diseases  
or mishaps. Behold, thou  
hast in the holy Scriptures  
the cautions of the Lord,  
vpon which hee hath pro-  
mised thee, that if thou  
giue him thy Tith, thou  
shalt not onely receiue a-  
bundance of fruites, but  
health also of body. Thy  
barnes (saith he) shall be fil-  
led with wheate, and thy pres-  
ses shall abound with wine,  
and there shall bee in them,  
neither diseases nor mishaps.  
Seeing then, by pay ment  
of Tithes, thou maiest gaine  
to

Pro. 3. 10.

so thy selfe, both earthly  
and heauenly rewards:  
why doest thou defraude  
thy selfe of both these bles-  
sings together? Heare  
therefore, (*O thou zeale-lesse 16. Quæst  
mortality*) Thou knowest, *ca. Decima*  
that all things that thou  
vsest are the Lords, and  
canst thou finde in thy  
heart, to lend him (that  
made all things) nothing  
backe of his owne? The  
Lord God needeth not any  
thing, neither demandeth  
he a reward of thee, but  
honour; he vrgeth thee not  
to

to render any thing that is  
thine, and not his. If plea-  
seth him to require the *first*  
*fruits*, and the *Tithes* of thy  
goods, & canst thou denie  
them, (*O covetous wretch?*)  
What wouldst thou doe, if  
he tooke all the *nine* parts  
to himselfe, and let thee  
the *tenth* onely? And this in  
trueth hee doth, when by  
with-holding his blessing  
of raine, the drought ma-  
keth thy thirsty Haruest  
to wither away: and when  
thy fruit, and thy vine-  
yard, are stricken with  
haile



haile, or blasted with frost,  
 where now is the plenty  
 that thou so couetously  
 didst reckon vpon? The  
*nine* parts are taken from  
 thee, because thou wouldst  
 not giue him the *Tenth*.  
 That remaines onely, that  
 thou refusest to giue,  
 though the Lord required  
 it. For this is a most iust  
 course, that the Lord hol-  
 deth, *If thou wilt not giue him* 16. *Que. 1.*  
*the tenth, he will turne thee to* ca. *decima.*  
*the tenth*. For it is written,  
 saith the Lord, *Insomuch*  
*as the Tithe of your ground,*  
*the*

*the first fruits of your Land;  
are with you : I haue seene it,  
but you thought to deceiue me:  
haucke and spoile shall bee in  
your Treasurie , and in your  
houses. Thus thou shalt  
giue that to the vnmerci-  
full Souldier , which thou  
wouldest not giue to the  
Priest.*

*Mal. 3. 10.* The Lord almighty also  
saith : *Turne vnto me, that I  
may open vnto you the wine  
dowes of Heauen, and that I  
may poure downe my blessing  
vpon you ; and I will not de-  
stroy the fruit of your Land,*  
*ness*

neither shall the vines of your field [or the trees of your orchards] wither away, [or be blasted] and all nations shall say, that you are a blessed people. God is alwaies ready to giue his blessings. But the peruersenesse of man alwaies hindreth him. For hee would haue God giue him all things, and he will offer vnto God nothing, of that whereof himselfe seemeth to bee the owner. \* What if God \*

This place  
is cited as

out of *Augustine Conf. Triburijs. ca. 13. An. 895*  
& before that in *council. Mogunt. pri. c. 8 An. 874.*

M

should

should say? The man that I made, is mine; the ground that thou tillest, is mine; the seed that thou sowest, is mine; the cattell that thou weariest in thy worke are mine; the showers, the raine, and the gentle winds are mine; the heat of the Sunne, is mine; and since all the Elements whereby thou liuest, are mine; thou that lendest onely thy hand, deseruest onely the *tithe*, or *tenth* part. Yet because Almighty God doth mercifully feede vs, hee  
be-

bestoweth vpon the labourer a most liberall reward for his paines , and reseruing onely the *Tenth* part vnto himselfe , hath forgiuen vs all the rest.

*Ingratefull and perfidious deceiuer* , I speake to thee in the word of the Lord. Behold the yeere is now ended : giue vnto the Lord ( that giueth the raine ) his reward. Redeeme thy selfe , O Man, whilest thou liuest. Redeemethou thy selfe whilst thou maiest. Redeeme thy

M 2                      selfe

selfe (I say) whilest thou  
hast wherewith in thy  
hands. Redeeme thy selfe,  
lest if greedy death pre-  
uent thee, thou then lose  
both life and reward toge-  
ther. Thou hast no reason,  
to commit this matter o-  
uer to thy wife, who happi-  
ly will haue another hus-  
band. Neither hast thou  
(O woman) any reason to  
leaue this to thy husband,  
for his minde is on ano-  
ther wife. It is in vaine, to  
tie thy Parents, or thy kinf-  
folke, to haue care hereof.

no

no man after thy death,  
 surely shall redeeme thee,  
 because in thy life, thou  
 wouldest not redeeme thy  
 selfe. Now then, cast the  
 burthen of *couetousnesse*  
 from thy shoulders, despise  
 that cruell *Lady*, who pres-  
 sing thee downe with her  
 intollerable yoake, suffe-  
 reth thee not to receiue the  
 yoake of Christ. For as the  
 yoake of *couetousnesse*, pres-  
 sech men downe vnto hell,  
 so the yoake of Christ rai-  
 seth men vp vnto heauen.

For *tithes* are required as a <sup>167. Qua 1.</sup> *ca. decima.*

M 3      debt,

debt, and hee that will not giue them, inuadeth another mans goods. And let him looke to it, for how many men soeuer die for hunger in the place where he liueth. (not paying his *tithes*) of the murthering of so many men, shall he appeare guilty before the tribunall seate of the eternal Iudge, because he kept that backe to his owne vse, that was committed to him by the Lord for the *Poore*.

He therefore that either  
desi-



desireth to gaine a reward,  
or to \* obtaine a remission <sup>*\*Promereri.*</sup>  
of his sins, let him pay his  
*tithe*, and bee carefull to  
giue almes to the *poore*, out  
of the other nine parts: but  
so notwithstanding, that  
whatsoever remaineth o-  
uer and aboue moderate  
diet, and conuenient ap-  
parrell, bee not bestowed  
in riot and carnall plea-  
sure, but laied vp in the  
treasurie of Heauen, by  
way of *Almes* to the *poore*.  
For whatsoever God hath  
giuen vs more then wee

M4 haue

haue neede of, he hath not  
giuen it vnto vs particular-  
ly, but hath committed it  
ouer vnto vs to bee distri-  
buted vnto others: which  
it wee dispose not accor-  
dingly, wee spoile and rob  
them thereof. *Thus farre S.  
Augustine.*

**E***Rasmus* in a generall  
censure of these Ser-  
mons *de Tempore*, noteth  
many of them not to bee  
Saint *Augustines*: so also  
doth Master *Perkins*, and  
diuers other learned men,  
who

who hauing examined  
 them all ~~all~~ particularly,  
 and with great aduise-  
 ment, reiecting those that  
 appeared to bee adulterat \* *Forte non*  
 or suspected, admit this *est Augusti-*  
 notwithstanding as vn- *ni iste sermo*  
 doubted. And although *tamen insigni-*  
*nis est sine*  
*dubio & an-*  
*tiqui alicu-*  
*ius Patris,*  
*nam inde*  
*tanquam ex*  
*Augustino*  
*multa sunt*  
*adscripta in*  
*Decret. 16.*  
*q. 1.*  
*Bellarmin. lib.*  
*de clericis*  
*cap. 25.*  
*are*

are cited out of it as out of  
*Augustine in Decret. 16. q.*  
1. And to cleare the mat-  
ter further, I finde that  
some parts heereof are al-  
leadged vnder the name  
of *Augustine, in Concil. Tri-*  
*burienf.* (which was in the  
yeere of our Lord 895.)  
*cap. 13.* And twenty yeere  
before that also, in *Concil.*  
*Moguntin. 1. cap. 8.* So that  
Antiquitie it selfe, and di-  
uers Councels, accept it  
for *Augustines.*

I will not recite a great  
discourse to the effect of  
this

this Sermon amongst the  
 workes of *Augustine* in the  
 Treatise *De rectitudine*  
*Christianæ religionis*; because  
*Erasmus* iudgeth that  
 Treatise not to bee *Au-*  
*gustines*. Yet seemeth it  
 likewise to be some excel-  
 lent mans, and of great  
 antiquity. But if thou  
 wouldst heare more what  
*Augustine* saith vnto thee  
 of this matter, take this  
 for a farewell; *Maiores nos* Homil. 48.  
*stri ideo copijs omnibus a-* ex lib. 50.  
*bundabant, quia Deo decio* Ham. com.  
 10.  
 mus

*mus dabant, & Cesari cen-  
sum reddebant : modo autem  
quia descessit deuotio Dei, ac-  
cessit indictio fisci. Nolui-  
mus partiri cum Deo deci-  
mas, modo autem totum  
tollitur. Hoc tollit fis-  
cus, quod non ac-  
cipit Chri-  
stus.*





## An Appendix by the Author.

**I** Have beene often solicited within these two yeeres, both to reimprint this little Treatise, and also to publish a greater worke much of the same Argument. Some especiall reasons have made mee unwilling to doe either. Not that I doe, aut clypeum abijcere, aut causam deserere: But I finde my arme too feeble for so great an attempt: and in matters of such weight and consequence, a better opportunity is to be expected, then is yet afforded. I desire therefore not to be hastned herein, though hee that published my Booke in Scotland (out of his zeale to the cause) taketh that for one of his \* Motiues. When I did first let it goe forth: I did it only in covert manner: not thinking it worthy of the broad eye  
of

In his E-  
pist. De-  
ducatory.

of the World, nor holding it fit to haue that which was done in a corner, preached vpon the house top : or that which passed priuatly betweene me and my friend, to flie (in this sort, at once) to both the Poles of the Monarchy. Hereupon I hitherto by entreaty with. held it from a reimpresion : But I bring in the Countrey : and It being now to me as filius emancipatus, and out of my power : the Printer hath taken advantage of his liberty, and in my absence printed it againe with the former infirmities

I wish, since it must needs be thus: that I had over-run it with a new hand: as well to explaine it in some things, as to helpe and fortifie it in other. For the Argument hath many aduersaries, not of the Laity onely: but amongst the Church-men themselves.

\*Tibes\* All are not pleased with this forme of Maintenance : other are not satisfied how it is due. Some also conceiue Scriptures in this manner, some in that : and where



where one is best pleased , there another findeth most exception. Thus he that commeth vpon the Stage , is the Obiect and Subiect of euery mans opinion. Yet must I herein confesse my selfe beholden vnto many : for I vnderstand this small Essay bath ginen them good liking :

To satisfie all I labour not : but to the worthier sort I would performe what I could. Being therefore enformed (about a yeare almost since ) that some particular Diuines of learning and iudgement, (conceining well of my Booke , ) supposed that I had departed from the ancient and moderne interpreters in applying the 12. verse of the 83. Psalm. Onely to the sanctified things of the Iewes which (they said) was spoken of all their houses and Cities in generall. I did then vnto them (as I thought it fit) reddere rationem & fidei & facti. And in like manner (because the booke goeth forth againe vpon a new aduenture , and may encounter  
with

with the like obiections , ) I held it now as necessary to adde something vnto it in that point being so materiall. Yet must I signifie vnto you , that they which tooke that exception , accounted both my argument and whole discourse the stronger (notwithstanding) Ex consequente: as namely , that if it were so heinous a sinne to innade the temporall things of the Iewes , much more must it needes bee to innade the spirituell. So that no man is either freed or eased by this suggestion, but rather the more ensnared and overwhelmed. Neuerthelesse (I vnderstand) that which followeth, hath cleared this point vnto them: and I hope so shall it also doe vnto others (which separate not themselves from our Church) if cause require.

**I** Am not ignorant that many moderne and some Ancient Interpreters vnderstand the body of the 83 *Psalm*, of the taking of the *houses* and *cities* of the *Iewes* in generall, not onely of the *Temple* and *Synagogues*, nor onely of the *Cities* of the *Leuites* : for the very *historicall* texture of the *Psalm* discouers as much. But that branch of it, where on ~~which~~ I fastened my anchor, and where I chiefly insisted, namely the 12 *verse*, touching the *taking of the houses of God in possession*, (which indeed is the *center* of the *Psalm*: what interpretation soeuer it receiueth) most of them interpret it primarily and positiuely for the *Temple* and *Holy things*, then *per translationem* for *Hierusalem*, and by conse-

**N**

quence,

quence, for all *Iudea*, (and the people of God) in respect that they were there planted.

For though wee following *Genebrad*, *Caluin* and *Arias Montanus*, translate it literally, *Take the houses of God in possession*; yet the *Septuagints* & *Greekes* interpret it *το ιερουσολαιμ του θεου*. And *Hierome* in the Latin Vulgar accordingly, *Sanctuarium Dei*: in his other translation called *Habraica veritas*, (which also agreeth with that elder, cited by *Lucius* in the primer ages of the Church) *Pulchritudinem Dei: Pellican, electissima*: all of them by such denominations, as are most proper to the *Temple* & holy things. And therefore the Church in all former ages and for the most part yet also beyond the Seas, even in the reformed parts of *Germany*, retaineth that interpretation of *Sanctuarium Dei,*

*Dei* ; as best agreeing with the intent of the *Hebrew*, which *Hierome* in the Preface to his translation professeth confidently (by many witnesses) that he hath changed in nothing.

I alleage all this, but to shew, that by what variety of words locuer, the translators expresse the originall *Hebrew*, yet they all concur with this as the Fountaine and *standard*; that *prima intentione*, it aimeth at the holy things, though in *secunda* it be carried vnto temporall.

Our selues also in our owne English translation, vnderstand *the houses of God*, for places dedicated to the seruice of God. And therefore in the 9. verse of the 74. Psalm, where our *Church-Psalter* saith, *burnt up all the houses of God in the land*: the *Geneua* and the *Kings* addition report it, *burnt up all the Synagogues of God in the*  
N 2
land:

*Land.* So likewise in the 1. verse of the 84. Psal. *The dwellings of God* are expressly spoken of his *Tabernacles*, and holy habitations, not of his *Temporall*.

Yet doe I not deny; but (as I say) *Secunda intentione*, the words *Sanctuarium*, or *Houses of God*, in the 83. Psalm are truely carried to all *Iudea* and the people of God, howbeit *Hierome* noteth expressly no such matter vpon it: neither could *Augustine* find it in the litterall or *historicall* sence of the text: and therefore he deduceth it to the people of God by way of *Tropology*, vsing the metaphor of Saint *Paul*. 1. *Cor.* 3. *Sanctuarium*: (saith he) *Templum dei sanctum est: quod estis vos.* And *Lyra* accordingly, *Sanctuarium: id est* (saith he) *Hierusalem, in qua erat templum dei: & per consequens: terram Iudea, cuius metropolis erat Hierusalem.*

*Arno-*

*Arnobius* likewise of the Ancients taketh it first for the Temple & holy vessell: then extensiuely, for the people and Land of *Israel*. As for *Cyprian*, *Origen*, *Tertullian*, *Ambrose*, *Chrysostome*, *Gregory*, they meddle not with it, that I can finde, nor *Hierome* otherwise then as I haue mentioned.

But admit that at this day most doe expound it for the *Temporalties* of the *Jews*, as well as for their *Leuiticall* and *Sanctified* things: What doth this contradict my application of this Psalme against *Spoilers* of Churches? or wherein is my errour? I affirme the *Genus* vpon one of the *membra diuidentia*, and they vpon both. I vpon one not *exclusiue*, and they vpon both *copulatiue*. Doe not they then themselues affirme my assertion? Let *Schoolemen* be Iudges. Yea doe they not iustifie and enforce it?

N 3

For

For if God loueth the gates of Syon, more then all the crowninges of Iacob, Plal. 37. 2. that is, the outward and petty things of his Church, more then all the stately temporalties of his Lay people, yea, if he loueth Iacob but for Sion, that is, the People but for the Church: then *Ex necessitate consequente*, when the Prophet denounceth such heavy things against them, that menaced Gods, Lay people, and their possessions, how much the rather, doth hee it against such as with greater fury and impiety afflict his more peculiar and chosen seruants, his Cleargy, his Leuites, his first borne? Against those I say, that forbear not to violate the things more deare vnto him: His Temple, his Oracle, his holy mysteries, that is, things belonging to his honour and diuine seruice, things and



and meanes, ordained to the propagation of his blessed word? For this is the consequence of destroying our Churches: this killeth the bird in the shell: and to a person offending in this nature, wrote I my Booke.

By like reason, it may also be said; that this *Psalm* was framed against Heathens and Infidels, (which in open hostility assailed the Church & people of God with fire and sword) not against such as be our owne brethren, & of the family of the Church, though (in some sort) they doe injury vnto it. I answered that the *Ammonites* and *Moabites* were also of the kindred of *Israel*: yea, the *Edomites*, and *Ismaelites*, of the lineage of *Abraham*, aswell as the *Israelites* themselves: yet when they ioined with them that sought the destruction of the Church; the curses of the *Prophet*

*prophet* went as freely and as fiercely against them as the rest. So if our Church be spoiled by her brethren, her children, or kindred, the sentence is all one against them, as against Heathen and Infidels, yea, and that also more iustly and deseruedly by the iudgement of the *Prophet*, who accounteth the treachery of a *familiar friend* much more intollerable then the violence of an open Enemy. *Psalm.*

55. 12.

But say I haue erred (which indeed is too common with mee though it be *humanum*) and doth the more easily befall mee, having saluted the *Schoole of Diuinity*, onely a longe and a *limine*: I am therefore ready with *Augustine* to put it amongst my retractations, if there be cause why? yet (as he said of *Romulus*)

*Sed tamen errore quo taceatur habet.*

For

For I am not the Author of this exposition, neither is it my own weapon but borrowed, and put into my hand by others of elder time. I confesse that as they which go to battell, *when they bend their bowes*: so I sharpened both the edge and the point of it to my purpose. For all *spirits* are not cast out by ordinarie power, nor all *humors* perswaded by ordinary reason. Knowing therefore what was necessary in particular for the party to whom I wrot, I applied my selfe, and my pen to that particular necessity: yet, not with *Zidkiah* to seduce him by vntruthes, but as a faithfull *Michaiab* to leaue nothing <sup>17.</sup> <sup>18.</sup> <sup>19.</sup> untold that belonged to his danger.

See then what I haue to defend my selfe withall, both of ancient & later *fathers & Doct<sup>r</sup>s* of the church: the first application (as I take it) that euer was made

made of this *Psalma*, was (only to the purpose I aileadge it) by *Lucius* a deuour *Bishop* of *Rome*, in the bloody age of the primitiue Church, about 225. yeeres after Christ: of whom (to let passe *Cyprian*) *Bale*, a man of our owne, giueth this testimony; *That hee was a faithfull servant in the Lords house, — and enriched his Church with healthfull doctrine, and afterward being purged in the Lambes blood, hee pierced the heavenly Paradise, being put to death at Valentiniens commandement, Anno 255.* This *Lucius* (as I noted in the margin of my Booke, pag. 39.) in an *Epistle* of his to the *Bishops* of *Gallia* and *Spaine*: hauing determined many things touching the Church, & somewhat also against *spoilars* and *defrauders* thereof (concluding them by the example of *Iudas* to bee *thiues* and *sacrilegious* persons) hee proceedeth with

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*Epist. 10.*

See beere  
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with them in this manner: *De talibus, id est (saith hee) qui facultates Ecclesie rapion, fraudant, & auferunt: Dominus comminans omnibus per prophetam loquitur dicens: Deus ne taceas tibi: ne sileas, &c.* Reciting the whole 83. *Psalme* every word, as you may see. *Tom. 1. Concil; of Einnius edition. pa. 180. col. 2.*

I tooke this reuerend Father and great Doctor of the Church, living in the purity of religion, in the times of persecution, and so neere the ages of the Apostles, to be a faithfull direction to my penne. Yet, lest hee should seeme like a *Sparrow alone on the house top*, I will shew you the opinion of others in the after ages.

*Petrus Damianus* a Cardinall, whilest that title was rather a name of *Ministry* then of *Dignity*, and long

long before it became mounted and purpurate, a *starre* of his time, now almost 600. yeers old, vnderstandeth this *Psalm* also of Church *possessions*, & *dignities*, & out of it doth vehemēly confute the Chaplains of *Duke Gothifred*, which held it no simony to buy Bishopricks and Priests places, so they paid nothing for the *imposition* of hands (an opinion too common at this day) and hee applieth against them the interpretation of the names of the Heathen Princes there mentioned, and concludeth them to be *hereditario quodam iure Sanctuarij possessores*, as you may see in his *Speculo Mor.* l. 5. Ep. 13. ad Capellan. Gothif.

*Rupertus* who flourished about 500. yeeres since; expoundeth it *contra omnes Ecclesie hostes, falsos Christianos, hereticos, &c.*

Great *Hugo Cardinalis*, the first *Po-  
stilla-*

*stillator* of the Bible, (who flourished Anno 1240. a little also, before that order was distinguished with the *Horse and Red Hat*, and a man to whom all the Preachers of Christendome are more beholden, then many of them are aware: for much of that good iuce that sweetneth the expositions they read, droppe from his penne, though now like rivers falling into other channels, it hath lost his name) in his worthy Comment vpon the *Psalter*, applieth the wordes, *hereditate possideamus sanctuarium dei*, against those that ambitiously seeke *Church-linings* and dignities, dispiercing the *curses* of this *Psalme*, as well among the great men of the Cleargy as them of the *Laity*, which by threatening or fauour obtaine Ecclesiastical promotions: and particularly against  
such

such men of the Church, as conferre Prebends and dignities vpon their Nephewes and kindred, *buildiing* (as he saith) *Sion in (their) blood, and Ierusalem in iniquity*. Neither spareth hee the *Popes* themselves, but chargeth them also that they *possesse Gods Sanctuary*, by way of *inheritance*, in that they keepe the succession of the *Papacy* among such as bee onely of the *Romane nation*. And much more to this purpose, which were here too long to recite : but (concluding that the Prophet hath leuelled at them all in this *Psalme*) he saith, *De omnibus istis sequitur: Deus meus pone eos ut rotam, &c.*

*Ioannes Vitalis*, who liued aboue 300. yeeres since, (and for his fame, and learning, was also called to bee a *Cardinal*, ere that this dignity was yet at the highest pitch) vehemently enforceth



ceth this *Psalm* against the *Great men* that prey vpon the Church, applying the interpretation of the names therein mentioned very bitterly vnto them. And saith further, that they possesse *the Sanctuary of God by inheritance*, which enter into it vnworthily, or in succession to their vnckles, nephewes, and parents, and they also which giue Benefices in that manner, wasting thereby as it were *Christs* hereditary patrimony; with much more to this effect, *speculo moral: tit. Principes seculares. fol. 229. d.*

*Nicolaus de Lyra*, who flourished about the same time; our owne country-man, (though of *Iewish* Parents) a starre also in that age, of the first magnitude, for his learning; and exquisite aboue all in the *Hebrew*, (it being his mother tongue, and elaborate by him) whose iudgemēt I the rather esteeme

esteeme, for that *Luther* loued him, and preferred him aboue all Interpreters, as *Luther* himselfe testifieth in the 2. and 9. chap. of *Genesis*. He (I say, as before I haue noted) expoundeth it: first, and properly for the *Temple* (vnder which I vnderstand all things dedicated vnto God) then for *Ierusalem*, because (saith he) *the Temple was there*: and lastly by consequence (for that is his owne word) *for the Land of Iudea, whose chiefe City Ierusalem was*. So that he maketh the *Temple* and things belonging to God, to be the maine part whereat the Prophet aimeth, and the City and Countrey to follow, but by inference and implication.

Come to the later Writers, *Genebrard* noteth vpon *Sanctuarium dei*; that the *Hebrew* word is, *Habitacula*, and for the *postill*, saith, *Generaliter de*  
*dini-*

*diuinis omnibus templis, vrbibus locis & oppt-  
dis populi dei.* So that if, hee had been que-  
stioned further; how he vnderstood *Habi-  
tacula, specialiter*, it is then like hee would  
haue answered, *de diuinis omnibus templis  
tantum*: that is, *onely of Churches.* But be  
it as it is, he setteth them in the first place,  
as the proper signification, and the rest in  
consequence, as *analogicall*, according to  
*Augustine* & our Countrey-man *Lycanus.*

As for *Luther*, he expoundeth not this  
*Psalme* himsele, that I can finde; but you  
see what hee attributeth to *Lyras* iudge-  
ment.

*Pellican* a great *Hebrilian*, translateth it  
*Possideamus nobis electissima dei*, and ex-  
poundeth it in like manner as before,  
*Templum ciuitatem vasa populum dei.*

*Pomeranus* interpreteth it of them that  
did seeke to make themselues Lords and  
heires of the Temple.

To conclude, because the newest things  
are most acceptable with many. The last

man that hath written vpon the *Psalter*, *Lorinus* a Iesuit; (and therefore I will not presse his authority) yet to doe him right, very well esteemed amongst great Clarks of our owne Church for much good learning (though in matters of controuersie, full enough of Romish leuin-) reciteth some-what more briefly the former interpretations of *Petrus Damianus*, *Hugo Cardinalis* and *Iohn Vitalis*, and approving those their applications, putteth them still on into the world, as truly consonant to the tenor of the Psalme, which notwithstanding I doubt not hath also many other expositions, as herbes haue vsually diuers vertues and operations. But thus the eldest and newest expositors are wholly for mee, many also (& of the best of the) of the middle ages, none that I know against me. For although *Musculus*, *Bucer*, *Calwin*, *Marlorat*, *Mollerus*, expound this Psalme historically of the Countrey and Nation of the Iewes, yet when they apply it to the Church of Christ

Christ (as otherwise there were no vse of it) they make that application by way of figure & analogy; And then is there no cause to raise an *antithesis*, or contrariety between them and me. For to reconcile the matter, S. *Ierome* in his entrance into the exposition of this Psalm, telleth vs, that wee may expound it figuratiuely of the Church (which I vnderstand in matters of action, gouernement, doctrine) or *historically* of the people of the Iewes and nations about them. And though *Caluin* himselfe pursueth for the most part the historicall interpretation, yet when he commeth to the 12. verse, he saith; *I terum accusat profanos homines sacrilegij, quod prädatoria licentia inuolant in ipsam dei hereditatem.*

Thus much, and too much touching this point. As it is saide in the end of the *Machabees*: *If I haue done well and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.* Let no man therefore rely vpon me,

but learn of them that are bound to teach:  
For the Priests lips should preserve knowledge,  
and they should seek the law at his mouth: for he  
is the messenger of the Lord of Hosts. Mal. 2. 7

Other things there be, wherein I would  
willingly haue enlarged my self a little: but  
as *Popilius in Liny* describing a circle about  
*Antiochus* enforced him to answer before  
hee stepped out of it. So the Printer (hauing  
printed al to the last sheet before I knew it)  
restraineth me, *ad articulum temporis*, within  
which accordingly I must needs end.



THE  
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